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The Fables of Bidpai.

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the search is rendered peculiarly difficult, and therefore fascinating, by the fact that the Indian original has disappeared, and its features can only be guessed at by the family likeness shown in its earliest descendants. By combining the common features of the nearest of kin to the Sanskrit original—the Old Syriac, the Arabic and the Tibetan versions—Professor Benfey has produced a "composite portrait" of the original (Introduction to *Kalilag*, pp. vi.–x.) From this it appears that the source of this multifarious literature was a "Mirror for Princes," in thirteen books of tales and fables connected together by an ingenious framework, which brought the stories to bear upon the problems of conduct. An Indian sage named variously in the versions Vishnuçarman, Bidpai, Pilpay, or Sendebar, tells them to his king to incite him to virtue. It is in this device of a framework to connect the stories that the literary significance of the book consists, and it is owing to this that it has managed to keep the component tales together through so many vicissitudes.

Many of the tales occur in another connection, and enclosed in another "frame," in the Jātaka Tales, or Buddhist Birth Stories, which may detain

us a moment, as they serve to establish the date of the original Bidpai, and throw some light on the framework device. These *Jatakas* are tales supposed to have been told by the Buddha, and to be in each case experiences undergone by him or witnessed by him during one or other of his former manifestations on earth. This is obviously a very convenient form by which to connect a number of stories even about birds, beasts, and fishes, since the Bodisat (or Buddha) is thought to have appeared in animal shape. Thus the eleventh, or *Lakkhaṇa Jataka* (Rhys-Davids, p. 194), begins: "At that time the Bodisat came to life as a deer," and it has been calculated that, of the 550 Birth Stories, 108 relate to the appearances of the Buddha as a monkey, deer, lion, wild duck, snipe, elephant, cock, eagle, horse, bull, serpent, iguana, rat, jackal, &c. (*l.c.* Table VII. p. ci.) It is therefore probable that most of these Fables were first brought into connection with one another as Birth Stories of the Buddha, and some of them may actually have been composed by him, as it was clearly his custom to inculcate moral truths by some such apologues. Benfey had already seen the Buddhistic tone of the whole collection (*Pant.* i. p. xi), and Mr.

Rhys-Davids has clinched the matter in his interesting translation of a number of the Jatakas (*Buddhist Birth Stories*, vol. i., Trübner, 1880). These include two which have passed into North's version, and are reprinted at the end of the present Introduction.

The latest date at which the stories were thus connected is fixed by the curious fact that some of them have been sculptured round the sacred Buddhist shrines of Sanchi, Amaravati,* and Bharhut, in the last case with the titles of the Jatakas inscribed above them (Rhys-Davids, p. lix., and Table VIII.) These have been dated by Indian archæologists as before 200 B.C., and Mr. Rhys-Davids produces evidence which would place the stories as early as 400 B.C. Between 400 B.C. and 200 B.C., many of our tales were put together in a frame formed of the life and experience of the Buddha.

We have them now in quite a different order and connection, and the question arises, When were they taken out of the one frame and placed in the present one? This could only have been when the influence of Buddhism was declining in India, and I am therefore inclined to date

* Now on the grand staircase of the British Museum.

them in their present connection about 200–400 A.D., and to attribute them to the new Brahmanism of that period, possibly as rivals to the Jatakas. Of their later history in Buddhist countries little is known definitely. They passed into Thibet and China, and in the Indian peninsula parts of the original work appear in the *Pantschatantra* or Pentateuch, which contains five of the original thirteen books, in the *Hitopadesa*, which includes four of these, in the *Mahabharata*, which contains another three books, and the *Katha-sarit-sagara*, (Ocean of Stories), of Somadeva, which has many of the stories in a detached form; these are late, and often give us less information about the original than the more faithful Western versions.

The moment we start on the Western travels of the Fables we are on firmer ground. They were translated into Pehlevi (or Old Persian) by Barzoye, by the orders of Khosru Nushirvan (fl. 550 A.D.), under circumstances which are related to us in the book itself (pp. 34–40). Firdausi thought the event of such importance that he devoted a section to it in his *Shahnameh*, or poetical chronicle of Persia (Mohl's translation, vi., 356–65). This Pehlevi version was almost

immediately translated into Syriac by a Priest named Būd or Bōd, about 570 A.D. The history of the rediscovery of this Old Syriac version forms one of the romances of modern scholarship, which must, however, here remain untold. (See Benfey's letter, translated in Professor M. Müller's *Selected Essays*, i., pp. 549–55.)

When Islam turned to science and literature, one of the earliest works translated into Arabic was the Pehlevi translation of our Fables by 'Abdullah Ibn al-Mokaffa', a Persian convert from Zoroastrianism to Islam, who was therefore a most appropriate intermediary. There is, however, another account how the book got into Arabic, which may be given here for its intrinsic interest as well as from the fact that it is one of the few things overlooked by Mr. Keith-Falconer. Abraham Ibn Ezra, a wandering Jew who visited many lands, England among them in 1158, and wrote on many subjects—grammar, arithmetic, exegesis, poetry, and astronomy—gave the following account of the Arabic translation in one of his astronomical tracts.*

* See Steinschneider, *Zur Geschichte der Uebersetzungen aus dem Indischen in's Arabische*, ZDMG. xxiv. 325–392.

"In olden times there was neither science nor religion among the sons of Ishmael that dwell in tents till the [author of the] Koran arose and gave them a new code of religion after his desire . . . till the great king in Ishmael, by name Es-Saffa'h [fl. 750 A.D.], arose, who heard that there were many sciences to be found in India . . . and there came men saying that there was in India a very mighty book on the secrets of government, in the form of a Fable placed in the mouths of dumb beasts, and in it many illustrations, for the book was greatly honoured in the eyes of the reader, and the name of the book was Kalila and Dimna, that is, the Lion and the Ox, because the story in the first chapter of the book is about them. The aforesaid king fasted therefore forty days, so that he might perchance see the Angel of dreams, who might allow him to have the book translated in the Ishmaelitish tongue. And he saw in his dream according to his wish. Thereupon he sent for a Jew who knew both languages, and ordered him to translate this book, for he feared that if an Ishmaelite versed in both tongues were to translate it he might die. And when he saw that the contents of the book were extraordinary —as indeed they are—he desired to know the

science [of the Indians] [and he accordingly sends the Jew to Arin, whence he brings back the *Indian numerals* and several important astronomical works]."

There are two ways of explaining this account, supposing it to be substantially true. Either Al-Mokaffa employed the Jew as a "ghost" or "devil," or there were two Arabic versions, one made from the Pehlevi, the other from the Sanskrit. In the former case it would not be surprising to receive different accounts from the "devil" and the advocate. But it would be difficult to account for the biography of the Persian Barzoye in a translation from the Sanskrit, and I am therefore inclined to think that Ibn Ezra's account points to an independent translation by a Jew from the Sanskrit direct into Arabic. I am confirmed in this belief by the remarkable variations in the Arabic MSS., which clearly indicate two prototypes (Guidi, *Studij sul testo arabo del libro di Calila e Dimna*, Rome, 1873), but must reserve details for another place. And in this connection it is interesting to observe the reference to *illustrations* in the Indian book in Ibn Ezra's account. We have seen that some

of the Jatakas, or Buddhist Birth Stories, were sculptured round sacred shrines as early as the third century B.C., and the temptation is strong to connect these Indian illustrations of the same stories with the sculptures. When we come to the Arabic version, we need no longer rely on mere references to illustrations. They are still extant: three of De Sacy's MSS. (*Anciens fonds* 1483, 1492; *St. Germain de Près*, 139) have illustrations, and two others (*Anc. fonds* 1489, 1502) have places where the figures are not, but were clearly intended to be. The latter fate has unfortunately attended the only MS. of the Hebrew version of R. Joel which remains to us. But that there were illustrations in other MSS. of this Hebrew version is testified by a curious fact. A certain Rabbi Isaac Ibn Sahula wrote in 1281 a goody goody collection of tales termed "Tales of the Olden Time" (*Mashal Hakadmoni*) in order to wean the Jewish public from such books as *Kalilah wa Dimnah*, which he expressly mentions. He tells us that he has added illustrations so that his book might be equally acceptable, and these illustrations were given in the first edition of

his book* (Brescia, 1491 ?). Thus it is clear that illustrations formed one of the attractions of the Hebrew version of the Fables of Bidpai, and, though we have them no longer, we have a list of them inserted in their proper places in the unique MS., and in M. Derenbourg's excellent edition of it. Now, on comparing the list with those actually given in the *editio princeps* of the Latin version, which was made from the Hebrew, a remarkable result appears. I cannot display this better than by giving for a few of the chapters in parallel columns a translation of the list of illustrations *referred to* in the Hebrew text, and an account of the plates which are actually *given* in the first edition of the *Directorium*, as well as in the first German and Spanish versions, which have the same plates.†

* The British Museum possesses a unique copy of this, with seventy-one illustrations, thirty-four of which are of animals. On fol. 18*b* is one of two jackals, which might easily pass for Kalila and Dimna.

† Benfey has shown (*Orient and Occident*, i. 165) that the plates were originally made for the German, as it has seven more than the Latin, which issued from the same press.

Referred to in Hebrew.	*Given in Lat., Germ., Span.*
CHAP. VI.	
Ape in tree and reptile in water.	Ape on tree, reptile in water.
Animals in water.	Ape and reptile in water.
Ape on tree and reptile in water.	
Lion and ass running away.	Lion, ass, man, ape.
Lion seizing ass and fox looking on.	Lion seizing ass, ape above.
CHAP. VII.	
	Ascetic striking pot of honey [=La Perrette].
Child and dog killing serpent.	Child, dog killing serpent [=Gellert].
CHAP. VIII.	
Cat in net, bird on tree, dog and mouse.	Cat in net, bird on tree, dog and man.
Mouse gnawing net.	Mouse gnawing net.
Mouse, net, cat in tree, and hunter going away.	Mouse, net, cat in tree, and hunter going away.
CHAP. IX.	
Child killing little bird.	Child killing little bird.
Pinza taking child's eyes out.	Bird like a gryphon [=Pinza] taking child's eyes out.
King calling Pinza on a mountain.	King calling Pinza on a mountain.

* In German, not in Latin, for want of room. It passed into the Spanish, showing that the latter used the German (Benfey, *l.c.*).

There is only one conclusion to be drawn from the identity of the two lists. John of Capua must have taken into his version the illustrations in the Hebrew or copies of them. And combining this with our other evidence about the Indian and Arabic versions, there seems every reason to believe that the illustrations were regarded as an integral part of the text and were translated, if one may say so, along with it. No notice has been hitherto taken of this migration of illustrations, yet it may one day afford as interesting a chapter in the history of art as the Fables themselves have given to the history of literature.*

This traditional illustration of the Fables ceases after the first editions of the Latin, German, and Spanish appeared in print. Henceforth the work of the illustrator was done "out of his own head." Thus, the plates accompanying the Italian and English, some of which are here reproduced, cannot be brought into connection with India. We give, however, a sample of the traditional illustrations on p. lxiii., to accompany the text of the *Baka Jataka*, and it is surprising how exactly a design by a German artist of the fifteenth

* I have already collected materials for the Gellert story, as illustrated in the MSS. and early editions.

century can be made to illustrate a tale told probably by the Buddha nearly two thousand years before.

These traditional illustrations may also be made to play an important part in the criticism of the Bidpai literature. They would serve as the readiest means of testing the affiliation of texts. In particular, they may bring order into the confusion which now reigns as to the Arabic version. I trust that henceforth no description of an Arabic MS. of the Fables will be considered complete without a list of its illustrations. We may thus determine the question whether there are not two distinct families of Arabic MSS. of the *Kalilah wa Dimnah*, one of which was derived directly from the Sanskrit by a Jewish dragoman, according to the tradition given by Abraham Ibn Ezra, which formed the starting point of this long, but, I hope, not uninteresting or unimportant digression.

Whether any Jew was concerned in bringing the Fables from India or no, there is no doubt that Jewish intermediation brought them into mediæval Europe. The Arabic version appeared under the name of "Kalilah wa Dimnah," a softened form of the Pehlevi Kalilag and Dimnag, which

represent the two jackals, Karaṭaka and Damanaka, of the first chapter of the Indian original. From Arabic it was translated into the languages of all the countries of Islam. Besides the late Oriental versions, like the Persian and the Turkish, *Kalîlah wa Dimnah* reached the West mainly through three offshoots. The first of these was a Greek version, done by Symeon Seth, a Jewish physician at the Byzantine court in the eleventh century: from this were derived the Old Slavonic and the Croat versions. Then there was an Old Spanish version which I have elsewhere (*Jewish Chronicle*, 3d July 1885), shown to have been translated in the College of Jewish translators of Arabic works of science, established by Alphonso the Good at Toledo, about 1250; this gave rise to a Latin version. And finally, there was a Hebrew version made by by one Rabbi Joel, from which a Latin version was made by John of Capua, a converted Jew, under the title of *Directorium humane vite*, and this gave rise to German, Spanish, Czech, Italian, Dutch, Danish, and English versions.

It will thus be seen that the work before us enjoys the unique distinction of having appealed to all the great religions of the world. Originated

in Buddhism, it was adopted by Brahmanism, passed on by Zoroastrianism to Islam, which transmitted it to Christendom by the mediation of Jews.

Besides the wide spread of the tales as a whole by translation, several of them passed into popular literature in more or less modified form. The chase after these scattered references is a very alluring one, but almost all the game has been already bagged by that mighty hunter, Benfey. In that eminent scholar's introduction to his translation of the *Pantschatantra* (Leipzig, 1859) he has traced each of the tales in its wanderings with an amount of erudition which is phenomenal, even in the land of erudition. Some idea of this may be given by Professor Max Müller's charming essay "On the Migration of Fables" (*Chips from a German Workshop*, vol. iv. pp. 145–209; *Selected Essays*, i. pp. 500–576). Professor Müller has forgotten to mention that this is a chip from another German's workshop,* yet as a matter of fact, every reference to the tale of the milk-maid who counts her chickens before they

* I have felt obliged to say this, first, because Professor Müller has not done so, and secondly, because in consequence he has been credited with original work on the subject.

are hatched, is given in § 209 of Benfey's *Einleitung*, and nearly every one of its 239 sections affords material for a similar monograph. In the analytical table of contents which I have appended to this introduction, I have given Benfey's references to each tale, so that the reader may judge of their relative popularity.

Besides this spontaneous spread through Europe of the Fables of Bidpai, there has been, during the past two centuries, what may be termed a learned diffusion of the various Oriental versions of the Fables. As Orientalists became aware of the interest and value of the Fables, they edited or translated the Eastern versions, and thus a mass of materials was collected which required wide linguistic knowledge to master. The investigation of the Bidpai literature began with Bishop Huet in 1670, and was then carried on by Stark, by Schultens, by Sylvestre de Sacy, and by Loiseleur Deslongchamps, till, at the present day, there is scarcely an Orientalist of note who has not had his say and said something worth saying about the Fables of Bidpai. Two names, however, in the present generation, stand out most prominently as the masters of all that is to be known on this subject—Theodor Benfey and

Joseph Derenbourg. Thus, by a curious coincidence, as the Jews were the chief agents in the spontaneous spread of the Fables, so Jewish scholars have done most for the scientific study of that spread.

Owing to this learned diffusion of the Fables, it has come about that, within the last hundred years, no less than twenty English translations of various versions of Bidpai's Fables have been published. Of these, fourteen are from various Indian offshoots (for which see Mr. Rhys-Davids' Table I.),* of which the most important are the *Hitopadesa*, of which there are five English versions,† and Somadeva's *Katha-sarit-sagara*, or Ocean of the River of Tales. Besides these we have Knatchbull's translation of the Arabic, Eastwick's and Wollaston's versions of the Persian *Anvari Suhaili*, besides J. Taylor's translation of the French version of its first four chapters, which is interesting as being the first work with

* Adding M. Müller's (interlineary) translation of the *Hitopadesa*, Tawney's *Katha-sarit-sagara*, Winford's version of the Tamil *Panchatantra*, Manuel's translation of the Urdu, and Fausböll's, Mr. Rhys-Davids', and Dr. Morris' versions of the Jatakas.

† The earliest of these by Wilkins (Bath, 1787) has been reprinted by Professor Morley in his Universal Library (No. 30).

the title "Fables of Pilpay" (1699).* And finally, we have Mr. Keith-Falconer's version of the Later Syriac, and Mr. Ralston's reproduction of Schiefner's curious "find" of the Tibetan version. All this may serve to justify the reprint of the earliest of the twenty English translations, and to indicate that to the many stories contained in the book itself, must be added one more wonderful still—the story of its wanderings.

North's version, here republished, bears traces of these peregrinations almost in every section. Notwithstanding the warning to the reader of the necessity of reading the book in connected order, it is really an *omnium gatherum* from almost every country and tongue through which the original fables had passed on their way to England. Thus, the appeal "to the Reader" is from the Italian. The Prologue appears first in Arabic, though the tales in it can be traced to Indian sources. The Argument of the book goes a step farther back, and must have been in the Pehlevi. An interesting trait is omitted in the English version, for Barzoye in the original asks as his only reward that his life and exploits should be added to the Fables of Bidpai, as indeed they

* Reprinted recently in the Chandos Library.

have been. The First Part is really a continuation of the "Argument" and, though it is not so stated, is an abstract of Barzoye's account of his religious views, a kind of *Religio Medici*, in which the Buddhistic influence is strong. This again can only go back as far as Persia, though the celebrated tale with which it concludes occurs also in "Barlaam and Josaphat," or the Life of St. Buddha.* It is only with the Second and Third Parts that we come upon the earliest stratum of the Fables. These correspond to the first book of the original Fables represented in the first book of the *Pantschatantra* and in the second of the *Hitopadesa*. The Fourth Part again is originally an addition of Al-Mokaffa's in the Arabic version. The only things quite English in the book are, if we may be excused the Hibernicism, the Italian sonnet to North, and the other two poems (pp. 7–10). The remaining three quarters of the Indian original are not represented in North's version which is confined more strictly than any of the others to the story of Kalila and Dimna. These appear in the anonymous form of the ass and the mule. Thus the illustration on p. 100 gives us

* In the illustration, the gentleman who is running away from the four lions (four elements) is the same as he that has fallen into the well.

the original jackal, Damanaka, of the Indian tale under the form of "his Moyleship."

The proper names of the books also bear traces of the phonetic detrition they have undergone, owing to the wear and tear of ages. A German scholar could easily fill this whole Introduction with a dissertation on these proper names.* I must content myself with one or two examples. Though I have called the stories throughout "the Fables of Bidpai,"—the name by which they are best known—in the book itself they are attributed to the sage Sendebar. The reader might not think it, but this can be traced back to the same original as the name Bidpai. As thus: Bidpai was originally Baidaba,† and in the Arabic MS. used by the holy‡ Rabbi Joel, the diacritical points

* Most of Benfey's Introduction to the Old Syriac version is devoted to this subject, and most properly so, since it affords the crucial test of literary origin.

† It is doubtful whether the original was the Pehlevi *Wedawaka* (Nöldeke) or the Sanskrit *Vidyapati*, "lord of knowledge" (Benfey). Other variants are Nadrab, Sendebar, Sanbader, Bundabet, Bendabel, Barduben, for which see Keith-Falconer, p. 271.

‡ I use this epithet on the same principle as a youthful friend of mine who, on being told by his nurse that he must not read stories on Sunday, replied, "But surely you may read holy Grimm." At the same time our only authority for attributing the Hebrew Version to Joel is the poor one of Doni.

which distinguish between *b*, *t*, and *th* had been omitted, and the Rabbi who had also translated the far-famed book of *Sindibad*, jumped to the conclusion that these fables were also due to that sage, and thought the reading to be *Thindôa*, which he took the liberty of changing into *Sindibad*. But revenge soon overtook him, for in Hebrew there is a similar resemblance between the letters *d* and *r*, and his translator, John of Capua, read Sindibad as Sendebar, Q.E.D. A similar misunderstanding of the Hebrew, according to Derenbourg, has changed the Shah Nushirvan into Anestres Castri (p. 34).

So much at present for the external history of the work before us, which lends it so much of its interest. But its contents claim our attention in equal degree, for it has been claimed for them that in them, or rather in their Indian original, is to be found the *fons et origo* of all folk-tales, or at any rate of all tales about beasts. No one now-a-days would perhaps go so far as to hold that we can trace every folk-tale back to India, and to this particular collection but the temptation is often very strong to do so with M. Cosquin, for example (*Contes populaires*

e Lorraine, Paris, 1882), or with Mr. Clouston *Popular Tales and Fictions*, 1887). As regards he origin of folk-tales, the view is too extreme to eed much discussion.* Those who hold it over- ook the fact that the "tell me a story" instinct s as universal as any craving of mankind. ndeed I wonder that some one has not defined Man as a tale-telling animal (with the corollary of Woman as a tale-bearing one). The only plausibility which is given to the derivation of ll folk-tales from the East is given by the amaz- ng erudition of Benfey. At first sight it might eem that all European folk-tales, and more also, ad been swept into the net of his *Einleitung*. But if we take any particular collection and nvestigate what proportion of it is to be found eferred to by Benfey, we get a more sober esti- mate of the influence of the Orient on folk-tales.

* I have not thought it worth while to refer to the urther refinement of those who, like Professor de Guber- natis (*Storia delle Novellini populari*, Milan, 1883), esides tracing all folk-tales back to India (he does this or ten selected examples in the accompanying *Florilegio*) races them when there to degradations of meteorological yths about sun, moon, and stars. Even Professor Müller, who applies his "sparrow-grass" theory of things to most things in heaven and earth, would not go this length (*Sel. Ess.* i. 510).

Thus, out of the two hundred *märchen* collecte by the Brothers Grimm, only eighteen are quote as parallels by Benfey,* and in many of these cas the parallelism is only so far justified that ther seems to be no point of contact between the tw tales except that afforded by the common huma nature underlying them. Or working from th other end we may attempt to calculate the pr portion of any country's tales which can be trace to the East. Professor Crane has selected fro the voluminous folk-literature of Italy 107 o the most characteristic tales in his *Italian Foll Tales*, and of these he only traces a dozen (xxxvii. xlviii.) to Oriental sources, a somewhat highe percentage than in the German collection, as but natural, considering the closer proximity an connection of Italy, and especially Sicily, wit the East. Altogether we shall not be far ou if we restrict the proportion of Oriental tale among the folk-tales of Western Europe to on in ten.

Another consideration will modify the some what exaggerated claims that have been mad for the influence of our collection upon Europea

* §§ 36, 92, 106, 120, 150, 155, 159, 165-8, 181, 18 195, 208, 209, 212, 227.

k-tales. It is true that these tales passed into the languages of Europe in translations, but a rge part of them never emerged from within e covers of the translations, as may be seen by ferring to our analytical list of the stories. first sight it seems to argue a wide spread for story to see it quoted from "Anvari-Suhaili," Hitopadesa," "Directorium vitehumane," "Pan-atantra," "Exemplario," "Stephanite i Ich-elate," "Del governo degli animali," and so . Mr. Clouston especially is fond of ringing ese changes (*Popular Tales, pass.*) But after this is much the same as if one were to state at a saying appeared in "the Torah" and "ἡ παλαία διαθήκη" and "Das erste Buch Mose" d "the Vulgate" and "the Peshitto" and es saintes écritures" and "Genesis" and he Douay Version," and all the other names der which the Bible is known in translation. these are but one book, and though the rious translations may very properly be quoted testimonies to the popularity of the book, ey cannot be counted over and over again as oving the popularity of each story. Or rather, f a story occurs only in these translations, this

tells dead against its popularity *per se*.* E
what does this imply? Surely that in t
struggle for existence among popular tales mar
of those which found a footing in written
printed literature failed to find any vogue in or
literature. That there was an exosmose of idé
and tales between the literate and illiterate
undoubtedly the fact, but we know little of th
laws of intercommunication, and are likely, fro
our ignorance of the exact processes of oral tr
dition,† to exaggerate its amount. Whenev
clear cases of the interfusion occur, as when w
can clearly trace the Grimms' story *Simelibe*
(No. 142) to the *Forty Thieves* of the Arabia
Nights, the literary *form* of the original has le
its traces in some significant word or phrase,
that case the pass-word "Sesame"). Altogeth

* Of the forty stories or so contained in this volu
only about ten (C1, C4, D7c, D9, D9a, E4a, E6, E9, E
and F4) can be said to be really popular. At the sa
time, it should be added, that stories that are so popu
may be almost counted on the fingers.

† The only kind of oral tradition extant among
consists in the stories—more broad than long—that c
culate among young men *in smoking rooms*. In my sal
days I have heard stories of this nature told me by
Canadian, which I had previously heard with exactly th
same turns of expression in Australia.

may say that the *onus probandi* falls upon ose who assert the Oriental origin of folk-tales, d in their proof we cannot be content with the ertion of a common "formula," which can only ow that some rural wit in Germany had ob- rved the fickleness of woman or the vanity of an in somewhat the same form as a brother ge in India had done some hundreds of years fore. We have an exact analogy in the case novels: one of these days we may obtain a ientific scheme of "formulæ" for the huge ass of novels, yet it would be hasty to assume at every novel which might come under the rmula of "the lost heir" or "the innocent cused," had been derived from the same ori- nal.

There is still another reason why it is impro- ble that the Bidpai literature should have had h influence on European folk-tales as has been ributed to it. Incredible as it may seem, the bles were translated in the first period of their ontaneous spread, not for the story-interest of em, but on account of their moral interest— eir "moral philosophy" as the title of the talian and English versions testifies. They were regarded as homilies, and the tales were

only tolerated as so much jam to give a relish
the "morality." It was therefore appropria
that these Asiatic tales with their Buddhistic te
dencies should be introduced just at the peri
when Europe was Asiaticising. For if we ma
generalise about such big things as continent
may we not say that the ideal of Asia has bee
to be, that of Europe *to do?** And was it not th
striving of mediæval Europe *to be*, and not pri
marily *to do*, that makes it seem so alien to t
moderns who have recovered the old Europea
tradition of Greeks and Romans and Teuton
With touching simplicity, the mediævals, lik
the Asiatics, thought it only necessary to kno
in order to do, the right, and hence their appe
to Oriental wisdom: alas, we moderns kno
better! It is important to notice this aspect
the book, as it makes it still more remarkab
that it should have been accepted as a sort
secular Bible, if we may so term it, by men
so many different religions. There must ha
been something essentially human in this Bud
histic book that it should have been welcomed
a moral encheiridion by Zoroastrians, Moslem

* Lindley Murray would perhaps have added that the ideal of Africa has been *to suffer*.

ews, and Christians. Perhaps we may account r this universal acceptance of its doctrines cause they seemed to come from the mouths those who could not be suspected of heresy —from our dumb brethren, the beasts.

And this leads me to discuss the claim of our ook, or its original, to be the source of all beast-ables—a claim for which a somewhat better case as been made out. For India is the home of netempsychosis, and there, if anywhere, the idea f animals talking and willing like men might eem most natural. Accordingly, Benfey would race all stories in which animals act in this way ack to India, though, curiously enough, he aims a Western (Greek) origin for beast-tales hich animals act "as sich." Against this a n has recently been set up for South Africa Professor Sayce, who points to the existence uch fables quite independent of Indian influ-ce (Bleek, *Reynard the Fox in South Africa*, 872). He connects with beast-fables, by some nk of association which is not too evident, he existence in the South African languages of pecial "clicks" which accompany each animal n the narration* (*Science of Language*, ii. 280–3).

* Thus we might tell the rhyme of *the House that Jack*

From the Bushmen or their ancient represen
tatives, it seems to be suggested, it may ha
passed on to Egypt, and thence have percolate
to Phœnicia, Assyria, Greece (may not Æso
be connected with Αἰθιοψ, it is asked), and Ind
Benfey himself gives some support to this con
tention by suggesting that in the first instance
metempsychosis was derived from Egypt.

But against all this inquiry about the place
from which beast-fables first came may be urged
the probability that they came from nowhere,
because they have always been everywhere where
nomad man was. The doctrine of metempsy
chosis itself we now know, thanks to Mr. Tylor
to be merely an extension of the general tender
of early races towards an "animistic" theor
things, by which the savage observer of Na
projects his personality into all surround
objects, whether animate or inanimate.

built with appropriate "clicks" as follows: "This is t
cock that crowed in the morn (*Cock-a-doodle-doo*) to wak
the priest all shaven and shorn (*Pax vobiscum*), wh
married the man all tattered and torn (*Haka-ha-ha*)
unto the maiden all forlorn (*Hehe-he-he*), that milked the
cow with the crumpled horn (*Mooooo*), that tossed the
dog (*bow-wow*), that worried the cat (*mieaou*), that killed
the rat (*week*)," &c.

evalence of totemism is another proof of the tense interest of men in the hunting stage the ways of animals. And if we may apply e inverse method and argue back from the ancy of the individual to the infancy of the ce, we may notice that the "gee-gee" and e "bow-wow" are the first objects of interest the little ones.* Sir Richard Burton would en go further, and sees the essence of the ast-fable in "a reminiscence of *Homo primi-nius* with erected ears and hairy hide, and its pression is to make the brother brute to hear, ink, and talk like him with the superadded perience of ages."† One hesitates to dissent om so great an authority as Sir R. Burton on that relates to the bestial element in man.

* George Eliot's infantile imagination was first touched Æsop's Fables (*Life*, i. 20), and M. Bert sensibly ins his *First Year of Scientific Knowledge* with imals.

† I owe this quotation and my knowledge of Sir R. rton's views generally on this subject to an article by r. T. Davidson on "Beast-Fables," in the new edition f Chambers's Cyclopædia, which sums up admirably the present state of opinion on this subject, and a very con-used state it is. Mr. Davidson quotes section 3 of the notorious Terminal Essay of the *Thousand Nights and A Night*.

But it may be pointed out what an unconscionab
long memory the originators of beast-fables mu
have had if it could bridge over the long laps
of years required to turn the Darwinian *Ho*
into Man the Speaker. And as all men
hypothesi would have the same reminiscence
their original identity with the beasts, it seen
rather inconsistent in Sir R. Burton to stand ou
as I understand he does, for an exclusive
African origin of beast-fables.

But we need not depend on imaginative h
potheses of pre-historic psychogony in opposi
the contention for any single centre of dispersi
for beast-fables. Their exclusively Indian orig
at any rate, with which we are more particular
concerned, is at once disproved by traces whi
we can find of them in Egypt, Assyria, a
Judæa (Jotham's fable, *Judges* ix.), before a
connection with India can be established.
deed on the strength of Jotham's fable a
the many fables given or mentioned in the Ta
mud,* Dr. Landsberger some years ago argue
that Judæa was the original home of the Fabl

* On these see Hamburger's *Realencyclopädie des Talmuds* s.v. Fabel, and a series of papers by Dr. Back in Graetz's *Monatschrift* for 1881.

Fabeln des Sophos, 1859). But the Talmud is ate (150–450 A.D.), and the Rabbis to whom the ables are attributed may easily have learned eir beast-fables from the Romans, just as they ok the chief elements of their culture from ome. M. Halévy has even suggested that the ables of Bidpai were known to the Talmudic Doctors (*Revue des études juives*, xi., 195–200). He finds a pair of words which with a little coaxing can be made to resemble *Karirak* and *Damonak*. The words seem to mean in the text set of fire-irons, whence the connection with fire-worshippers and with Persians, and so, with the Pehlevi text of our fables is made out to the satisfaction of M. Halévy, who is on this occasion even more ingenious than usual, which is saying a great deal, but even less convincing than usual, which is saying more. But apart from all this, priority of time is against our deriving Indian fables from the Talmudic ones or even asserting the independence of the latter.

Remoteness of locality might seem to be equally effective in proving independence or priority of time. For this reason the African collections of Fables are especially interesting, and have been adduced by Professor Sayce and

Sir R. Burton, as we have seen, to establis
Africa as the origin of the Fable. Yet Benfe
promises (*Pant.* i., pp. 102, 183) to show trace
of Indian influence on the fables of the Seneg
negroes (Roger, *Fables sénégalaises*, 1828), and
those of the Bechuanas (Grimm-Hunt, ii. pp. 544
554), through the medium of Arab slave-traders
He nowhere carried out this promise, so far as
can ascertain, but I think I can confirm his con-
clusion by evidence from a most unexpected
quarter. Most of my readers will remember the
amusing collection of beast-fables from the slave
states of America known by the name of *Uncl*
Remus. Nothing could seem more autochthonou
or more remote from Indian influences, and the
have already been adduced as convincing evi
dence of the ubiquity of beast-fables. Yet I a
much mistaken if I cannot connect the celebrate
incident of the "Tar-Baby," which forms th
nucleus of the collection as motivating the en
mity of Brer Rabbit and Brer Fox, with one o
the Jatakas or Buddhist Birth-stories. Ever
one will remember how Brer Rabbit, annoyed a
the incivility of the Tar-Baby, chastises it wit
his right paw and left paw, with right leg and
left leg, all of which stick to the "Baby," till at

last he butts at the obnoxious infant with his head, and is then at the mercy of Brer Fox, who all the time has "lain low." Now compare with this the following passage from the Jataka of the Demon with the Matted Hair (Fausböll, i. pt. ii. p. 272) as translated by Professor J. Estlin Carpenter* (*Three Ways of Salvation*, 1884, p. 27). The Bodisat in one of his former births as "Prince Five-Weapons" assails the Demon of the Matted Hair in the midst of a gloomy forest, "And with a resolute air he [the future Buddha] hit him with his right hand, *but his right hand and his left hand, his right foot and his left foot, were all caught in turn in the Demon's hair, and when at last he butted at him with his head that was caught too.*" The situation is so unique and the parallelism so close that we cannot avoid assuming a causal connection between the two versions. Yet if that be so, the Jataka of the Demon of the Matted Hair must have passed from India to Africa with Hindoo merchants or Arab slave-traders, must then have crossed Equatorial Africa before

* I was put on the track of this by Mr. F. H. Jones, Dr. Williams' Librarian, who heard Professor Carpenter's address and was struck with the resemblance.

Livingstone or Stanley, then took ship in the hold of a slaver across the Atlantic and found a home in the log-cabins of South Carolina. No wonder Brer Rabbit was so 'cute, since he is thus shown to be an incarnation of the Buddha himself.

This remarkable instance of the insidious spread of Buddhistic fables is at anyrate sufficient to give us pause before assuming that distance from India proves independence from Indian influences. We can only prove this by examples of beast-fables known to have been in existence before any contact with India can be shown. Besides the instances of Egyptian, Assyrian, and Bible fables, before referred to, we have the case of Greece, which, as the home of Æsop, deserves more particular attention. We find a fable in Hesiod (*Op. et Dies*, 202), two fables of Archilochus are known, and almost the only poetical thing in Byron's *English Bards:*

> "So the struck eagle, stretch'd upon the plain,
> No more through rolling clouds to soar again,
> View'd his own feather on the fatal dart,
> And wing'd the shaft that quiver'd in his heart," *

is from a fable contained in a fragment of

* Byron got the idea from Waller, *To a Lady singing a Song of his composing.*

Æschylus' *Myrmidons*, which by the way does something to confirm the African origin, since the poet adds ὡς δ'ἐστὶ μύθων τῶν Αἰβυστικῶν λόγος (schol. in Aïst. *Aves*, 808). Aristophanes again has several references to Æsopean fables, and as we all know, Socrates in his last days occupied his leisure with "tagging" Æsop. All this was before any Indian influence could come in, and Benfey accordingly goes so far as to trace the Indian fables of an Æsopic type (*i.e.*, where the animals do not act as men, but *in propriâ personâ*) to Greek or Western influence. But the reasoning on which he bases this somewhat startling result (I. p. xxi. §§ 58, 130, 162) does not give one as much respect for his judgment as for his erudition. And at anyrate it is now generally recognised that *our* Æsop, the mediæval collection passing under that name, is strongly impregnated with Indian elements from the Panchatantra literature.

Whether Phædrus, and Babrius from whom he borrows, can be traced back to the influence of the *Jatakas*, and so to the original of our present work, has not been thoroughly threshed out.* But

* "The History of the Greek Fable" forms the second introductory Essay to Mr. W. G. Rutherford's *Babrius*.

I would point to a feature common to the *Ja*
kas, the Fables of Bidpai, and those of Babri
and Phædrus. And that is the "moral-pidgi
as Mr. Leland's Chinaman would say, that is
separably connected with all these forms of t
fable, though, if one thinks of it, the very *raiso*
d'être of the Fable is to imply its moral witho
mentioning it. The whole book before us see
to be written in the spirit of the Duchess
Alice's Adventures who, it will be remember
concludes every statement of hers with the rema
"And the moral of that is —." This moralisi
tendency is so distinctive a feature that one
tempted to trace it to a definite and sin
source, which can only be the *gatha* or "mora
verse, of the Buddhistic *Jatakas* (see App
dix). That there was time for them to reach t
Hellenic world is shown by the fact that as ea
as the time of Augustus a *sramanakarja* (teac
of the Ascetics) created a great impression
burning himself alive at Athens, where his to
was long afterwards to be seen with the inscripti
Ζαρμανοχηγὰς Ἰνδὸς ἀπὸ Βαργόσης [Barygaza, th

He decides against any Indian influence in a very tr
chant manner, but more trenchant than convincing, a
seems to me.

Buddhist centre] κατὰ τὰ πάτρια Ἰνδῶν ἔθη ὀν ἀπαθανατίσας κεῖται.*

Thus, although we cannot trace all beast-fables India, we may, I think, give Buddhism, as esented by the book before us, the credit of e that have a moral attached, which is the with most forms of the Æsopic fable. And ved at the end of our inquiry into the influe of the book, we may trace it all to the ddhism latent in it. For we have seen its e acceptance due to the moral interest in it, its influence on the so-called Fables of Æsop due to the "morals" attached to them, and se moralities are the special things in the k which are due to Buddhism. And still e curiously the peculiar literary form of the k, which, as we shall see, has been even er in its influence, can be traced back directly he person of the founder of the religion.†

* See Lightfoot, *Colossians*, p. 390–6, who, however, for nical purposes, dates Indian influence on the West te as possible. The learned Bishop, however, con- rs that St. Paul derived from this incident his striking rk, "Though I give my body to be burned and have charity, it availeth nothing" (1 *Cor.* xiii. 3).

† Against this Mr. Rhys-Davids points to the fact t several of the Jatakas are already "frames;" the

The idea of stringing a number of stories togc
by putting them in a frame as in Boccac
Decamerone, Chaucer's *Canterbury Tales*, Ba
Pentamerone, and so on down to Mr. Pick
and Mr. Stevenson, is one that is distinct
be traced to the East in the Fables of Bi
the book of Sindibad, and the *Arabian Ni*
The last is late, and was influenced by the othe
but the other two books which went thro
much the same history are offshoots of Buddhi
and in the case of Bidpai's Fables we have s
how the idea of a frame arose in the *Jataka*
Birth Stories of Buddha. It is in the tende
to collect all the "good things" of India al
the great exemplar of good in India that we n
see the origin of the literary device of "
frame," which has done so much to keep in
the book we have been discussing during its
travels across the ages. Considering all t

Umnaga-Jataka contains 150 stories. But the
of the "frame" was due to Buddhism.

* Professor de Goeje has made out a plausible cas
tracing the frame story of *the Thousand and One N*
to the story of Esther (*Ency. Brit., sub voce*), as Shahz
is mentioned by Firdausi as a Jewish wife of Artaxe
I: But the idea of a "frame" must have been sugges
by the Indian books.

gs, and remembering that Bidpai is only a figure who takes the place of Buddha in oralising" the stories, may we not sum up our clusions as to their origin and influence by ndly stating that the Fables of Bidpai are Fables of Buddha?*

As the experienced reader might suspect from this insistence on the extrinsic interest of the ok before us that intrinsically it is as dull as st books of Oriental apologues are, I hasten to ssure him on the point. And in order to do I must remind the reader of the man to whom owe it, and of his position in our literature. he external events of Sir Thomas North's life le definite is known, and that little has been together with his customary diligence and racy by the late Mr. Cooper in his *Athenæ tabrigienses* (ii. p. 350–1). That Thomas,

* All this on the assumption that the remaining nine-twentieths of the Jataka tales are as full of the les as the hundred or so that have been translated by sböll, Mr. Rhys-Davids, Dr. Morris, and the Bishop Colombo. I suspect, however, that the Pali scholars e already played their strongest trumps. Benfey held ost as good a hand thirty years ago: at anyrate *our* o Jatakas are duly noted by him in their proper places § 60, 84; see also §§ 61, 82, here D10, E4).

second son of Edward, Lord North of Kirt
was educated at Peterhouse, Cambridge, en
Lincoln's Inn in 1557, was presented with
honorary freedom of Cambridge in 1568,*
appointed captain of three hundred men r
at Ely in the Armada times, had something t
with the gaugers of ale and beer in 1591, was
duced to accept a relief of £20 from the to
council of Cambridge in 1598, and that he
his son received further help from his broth
will in 1600—these are the facts that form
exoskeleton of his life. We are at present
concerned with his literary productions. T
are three; all of them translations. The
was a version of Antonio de Guevara's *L*
aureo, a Spanish adaptation of Marcus Aureli
Meditations, which had an extraordinary vo
throughout Western Europe at this time: N
translated mainly from the French version,
did the last part into English from the orig

* From his familiarity with French and Italia
might surmise a grand tour about this time. The "G
who wrote one of the introductory sonnets of our
was probably an Italian friend thus acquired. Cou
have been Giordano Bruno, who came over to Eng
thirteen years later, and had therefore relations
this country?

published in 1568, and two years later "The Morall Philosophie of Doni," * and came his most important work, the trans- Plutarch, after the vigorous French of This was one of the most popular books eriod, running through eight editions he century after its first appearance. us know it, or know of it, as the source espeare's picture of the Roman world. if recent research is to be trusted, North's ok, the translation of Guevara, which he *The Dial of Princes*, had almost as much ce as his Plutarch. For Dr. Landmann ngenious essay (*Der Euphuismus*, Giessen, has attempted to trace Euphuism to the nce of Guevara. It is true Mr. S. L. Lee prets this to mean that Euphuism had for

* As we are on biographies, a word or two may be d to the Doni, who forms part of the title of our He was a real person—Antonio Francesco Doni urishing in Italy in the middle of the sixteenth ry (*b.* 1513, *d.* 1574) as a kind of journalist at nce, his birthplace; Venice, where he wrote the *l Philosophia* in 1552; Ancona, whither he retired fear of the Inquisition; and at Montselice, where lied. He was a novelist as well as a fabulist, and in former capacity appears in Roscoe's *Italian Novelists*, ere eight of his novels are translated.

its literary parent Lord Berners, the tran
Froissart, who also Englished Guevara
before North in 1539 (see his edition of
Huon of Burdeux, E.E.T.S. iv. pp. 7[illegible]5–
Berners' version was made from the Fr
it is difficult to see how the Spaniard's st
be caught except in a version made f
Spanish, as was in large measure that of
who must therefore be regarded as the fa
Euphuism, if that style is to be traced to G
alone. But as a matter of fact such a te
to over-ornamentation as is shown in Eup
came to all the literatures of West Europ
natural development after they had passe
apprenticeship of translation, and became con
of the delights of literary artifice.

North came just mid-way between the e
gerated Ciceronianism of Berners, Elliot,
Ascham, his chief predecessors, and the exa
rated Guevarism (if it must be so) of Lyly
his school; and because he did so, we see in
Tudor prose at its best. In the Elizabet
period our language attained both ease
dignity, but the ease of Greene and the pam
leteers was never dignified, and the dignity
such men as Hooker was rarely easeful. Nort

far as I know, had ease with dignity,
nks rightly as the first great master of
rose. He alone of his era had the art
great things simply, as he does so often
utarch.

istake not, the book here brought again
isplays these qualities in no less a degree.
as a happy medium between the stateli-
is Guevara and the grandeur of his Plu-
th its Italian vivacity tempered with far
s of Oriental gravity. It argues a master
age to have been equal to so many styles.*
hear a couple of his sentences: "To be
t griueth vs: to be accompanied it troubleth
live long it werieth vs: and sufficient con-
h vs not." That might have come from one
finest of the Homilies: notice the subtle turn
ne last clause just when the parallelism is be-
ing to cloy. Again: "His Moyleship brauely
ed out with both legges and liuely shook his
s and head. He brayed and flong as he
bene madde." There is vigour and crispness.

* North's French prototype, Amyot, showed the
e versatility of style, being equally successful with
utarch and with *Daphnis and Chloe.* (Saintsbury,
ench Lit., 232.)

North is at his best in the dialogues
loquies which are scattered so frequentl
the book, and it is there too that he dep
freely from the Italian version, which
he follows closely. The flexibility of
comes out in these speeches: contrast
ample, the vigour of the exulting speech
Moyle" (Dimna) when he has entrap
Bull (p. 177) with the courtier-like grav
which he has just approached King Lion
and the friendly persuasion with which
won over the Bull (p. 147).

Another mark of the fine instinct which
displays as a literary artist is the fact that
of his words have become obsolete. The
scarcely a dozen passages in the book which
to yield their meaning on a first reading o
to this cause.* And yet with all this the
is full of those racy quaintnesses which giv
Elizabethan English something of the char
the pretty prattlings of early childhood:

* Some readers may be glad to have the follo
equivalents:—flight (p. 55) = fled; draffe (82) = dr
bucke (95) = lye (?); girned (103) = mocked; dole (
= share. Few will care to know that 'cockle' (113)
Angrostemna githago, Linn., and I should like to kn
what 'coccomber' (178) means.

ons in particular, "Tut a figge," "What re," and the like, resemble the inarticu- of childhood, and come most appropriate ature after a New Birth.

e book which North has clothed in this s greater claims to artistic unity than ections of Oriental tales. With happy did not translate the second part of Doni *i diversi*), which contains a farrago of tales culled from all quarters, which pro- e same bewildering effect as most of the l collections. North, by confining him- the first part of the *Moral Philosophia*, ponding to the first chapter of the original rit,* has given a certain amount of consist- to his version of Bidpai which is lacking in e others. Three-quarters of the book repre- the intrigues of the wily Dimna against the e-minded Senesba.

ere I must stop. One who edits a "find" ot hope to be trusted about its artistic merits.

It must not be supposed that our book contains only hirteenth of the original. The first chapter is ex- ionally long, so that our version represents about one- rth of the original Sanskrit, and rather more than hird of the Arabic version, from which most of the ropean representatives come.

If I go on further, I foresee the sort o
dialogue which will pass between my re
myself. "What," the reader will exclai
first literary link between India and
between Buddhism and Christendom, v
racy Elizabethan with vivacious dialo
something distinctly resembling a plot.
you will be trying to make us belie
you have restored to us an English Cl
"Exactly so," I should be constrained t
and lest I be tempted into this temerity,
even make a stop here.

APPENDIX.

HIST BIRTH-STORIES OCCURRING N THE *MORALL PHILOSOPHIE.*

I. Baka Jātaka.

The Cruel Crane Outwitted.

öll, No. 38; Rhys Davids, pp. 315-321; North, *infra*, pp. 118–122].

villain, though exceeding clever. *This the master en at Jetavana about a monk who was a tailor used to cheat his customers by changing old s patched up, for new cloth. He is however out- l by a tailor from the country, who cheats him king the cloth in exchange for old clothes dyed to like new*]. *And one day the monks sat talking t this in the Lecture Hall, when the Teacher came nd asked them what they were talking about, and told him the whole matter.*

hen the Teacher said, "*Not now only has the wana robe-maker taken other people in in this y, in a former birth he did the same. And not*

now only has he been outwitted by the co
in a former birth he was outwitted too." A
a tale.

Long ago the Bodisat was born to a fo
the Genius of a tree standing near a cer
pond.

Now at that time the water used to run
the dry season in a certain pond, not over l
which there were a good many fish. And
thought, on seeing the fish—

"I must outwit these fish somehow or ot
make a prey of them."

And he went and sat down at the edge of th
thinking how he should do it.

When the fish saw him, they asked him,
are you sitting there for, lost in thought?"

"I am sitting thinking about you," said he.

"Oh, sir! what are you thinking about us?
they.

"Why," he replied; "there is very little wat
this pond, and but little for you to eat; and t
is so great! So I was thinking, 'What in th
will these fish do now?'"

"Yes, indeed, sir! what *are* we to do?"

"If you will only do as I bid you, I will tak
in my beak to a fine large pond, covered with a
kinds of lotuses, and put you into it," answere
crane.

"That a crane should take thought for the fis
a thing unheard of, sir, since the world began.
eating us, one after the other, that you're aim
at!"

"Not I. So long as you trust me, I won't eat y

don't believe me that there is such a pond,
f you with me to go and see it."
ey trusted him, and handed over to him one
mber—a big fellow, blind of one eye, whom
ght sharp enough in any emergency, afloat

crane took with him, let him go in the
ed him the whole of it, brought him back,
n go again close to the other fish. And he
all the glories of the pond.
en they heard what he said, they exclaimed,
, sir! You may take us with you."
he crane took the old purblind fish first to
of the other pond, and alighted in a Varaṇa-
ing on the bank there. But he threw it
k of the tree, struck it with his beak, and
; and then ate its flesh, and threw its bones
the foot of the tree. Then he went back and
ut—
thrown that fish in; let another come!"
in that manner he took all the fish, one by one,
them, till he came back and found no more!
here was still a crab left behind there; and
ne thought he would eat him too, and called

say, good crab, I've taken all the fish away,
ut them into a fine large pond. Come along.
ke you too!"
But how will you take hold of me to carry me
?"
'll bite hold of you with my beak."
You'll let me fall if you carry me like that. I
't go with you!"
Don't be afraid! I'll hold you quite tight all the
y."
Then said the crab to himself, "If this fellow once

got hold of fish, he would never let the
pond! Now if he should really put m
pond, it would be capital; but if he do
I'll cut his throat and kill him!" So
him—

"Look here, friend, you won't be able
tight enough; but we crabs have a famo
you let me catch hold of you round the ne
claws, I shall be glad to go with you."

And the other did not see that he was
outwit him, and agreed. So the crab cau
his neck with his claws as securely as with
blacksmith's pincers, and called out, "Off
now!"

And the crane took him and showed him
and then turned off towards the Varaṇa-tre

"Uncle!" cried the crab, "the pond lies
but you are taking me this way!"

"Oh, that's it, is it!" answered the crane.
dear little uncle, your very sweet nephew,
me! You mean me to understand, I suppose
am your slave, who has to lift you up and ca
about with him! Now cast your eye upon t
of fish-bones lying at the root of yonder Vara
Just as I have eaten those fish, every one o
just so I will devour you as well!"

"Ah! those fishes got eaten through thei
stupidity," answered the crab, "but I'm not go
let you eat *me*. On the contrary, it is *you* that
going to destroy. For you in your folly have not
that I was outwitting you. If we die, we die
together; for I will cut off this head of yours,
cast it to the ground!" And so saying, he gave
crane's neck a grip with his claws, as with a vice

Then gasping, and with tears trickling from
eyes, and trembling with the fear of death, the cr

him, saying, "O my Lord! Indeed I did
to eat you. Grant me my life!"
ell! step down into the pond, and put me

turned round and stepped down into the
placed the crab on the mud at its edge.
ab cut through its neck as clean as one

cut a lotus-stalk with a hunting-knife, and
ly entered the water!
n the Genius who lived in the Varaṇa-tree saw
range affair, he made the wood resound with
udits, uttering in a pleasant voice the verse—

The villain, though exceeding clever,
Shall prosper not by his villany.
He may win indeed, sharp-witted in deceit,
But only as the Crane here from the Crab!"

When the Teacher had finished this disco
ing that "Not now only, O mendicants, h
been outwitted by the country robe-make
he was outwitted in the same way," he est
connexion, and summed up the Jātaka,
"At that time he [the crane] *was the Tet*
maker, the crab was the country robe-mal
Genius of the Tree was I myself."

The part in italics is called "The St
Present," and that in ordinary type is "
of the Past," of which the verses (*gatha*)
probably formed the literary nucleus,
handed on as a peg on which the stories h
the stories were ultimately written down
mentary on the verses with the first line of
Jataka begins.

On the wide extension this story has fo
divorced from its connection with the Bu
note in Analytical Table of Contents, *infra*,
It is to be found in the *Morall Philosophie*, pp
and considering that it has passed through m
a thousand years, and no less than seven la
on its way from Pali to English, it has prese
identity with remarkable success.

The illustration is from the *editio princeps*
Latin (reduced), and, as I have shown, has a
tional connection with the story in its Indian
and may one day, I hope, be traced to a rock c
representing this very Jataka, on one of the Bu
stupas.

II. Kacchapa Jātaka.

The Talkative Tortoise.

[No. 215, also *Five Jatakas*, 1871, pp. 16, 41; Rhys Davids, pp. viii–x; North, *infra*, pp. 170–175].

In a time, when Brahma-datta was reigning the future Buddha was born in a minister's l when he grew up, he became the king's hings temporal and spiritual.

king was very talkative: while he was thers had no opportunity for a word. And Buddha, wanting to cure this talkativeness s constantly seeking for some means of

time there was living, in a pond in the mountains, a tortoise. Two young hamsas ducks) who came to feed there, made friends . And one day, when they had become mate with him, they said to the tortoise— nd tortoise! the place where we live, at the Cave on Mount Beautiful in the Himālaya , is a delightful spot. Will you come there s?"

t how can I get there?"

e can take you, if you can only hold your , and will say nothing to anybody."

n! that I can do. Take me with you."

hat's right," said they. And making the tor- bite hold of a stick, they themselves took the nds in their teeth, and flew up into the air.

eing him thus carried by the hamsas, some villa- called out, "Two wild ducks are carrying a tor- e along on a stick!" Whereupon the tortoise

wanted to say, "If my friends choose t
what is that to you, you wretched slaves
as the swift flight of the wild ducks had
over the king's palace in the city of Ben
go of the stick he was biting, and falling
courtyard, split in two! And there arose
cry, "A tortoise has fallen in the open
and has split in two!"

The king, taking the future Buddha,
place, surrounded by his courtiers; and
the tortoise, he asked the Bodisat, "To
comes he to be fallen here?"

The futute Buddha thought to hims
expecting, wishing to admonish the kin
sought for some means of doing so. Th
must have made friends with the wild
they must have made him bite hold of the
have flown up into the air to take him to
But he, being unable to hold his tongue
hears any one else talk, must have want
something, and let go the stick; and so h
fallen down from the sky, and thus lost
And saying, "Truly, O king! those who a
chatter-boxes—people whose words have n
come to grief like this," he uttered these Ver

"Verily the tortoise killed himself
Whilst uttering his voice;
Though he was holding tight the stick,
By a word himself he slew.

"Behold him then, O excellent by strength!
And speak wise words not out of season.
You see how, by his talking overmuch,
The tortoise fell into this wretched plight!"

saw that he was himself referred to, and
acher! are you speaking of us?"
Bodisat spake openly, and said, "O great
thou, or be it any other, whoever talks
sure meets with some mishap like this."
king henceforth refrained himself, and
an of few words.

in is a very widely extended tale, (see
ontents, E4a), and has lost little of its
s in North's version. The quaint illustra-
would serve for the Pali original equally
its English great-great-great-great-great-
d-child.

ANALYTICAL TABLE OF CO

With Parallels to the Tales mainly from B
Derenbourg.

Tr. = Translations. *Ad.* = Adaptations. *Plls.* =

To the Reader . . . .
[*Italian* at back of Title-page.]

Al Lettore, G. B., T. N. to the Reader
E. C. to the Reader . . .
[Only in *English*, second by North.]

A. THE PROLOGUE . . . . .
[Originally in *Arabic* of Abdallah ibn Almokaffa De Sacy, 45–59 (Knatchbull, 47–64), as 3rd chapt. *Tr.* Persian I., Greek, 22–33, Latin, 4–13, Hebrew II., 313–18, Spanish, II., ii.–va, German, A. ii. a–A., vi. b, Italian, 2; Benfey, § 14.]

(1) Of a husbandman who lost the treasure he found . . .
[*Tr.* as above; *Ad.* Baldo and Raymond in Edéléstand du Méril *Poesies inedites*, 218.]

(2) Of a simple man desirous to seem learned 2
[*Tr.* as above; *Ad.* Méril, 219.]

PAGE

slothful to catch thieves . 22–24
[*Tr.* as above; *Ad.* Méril, 220.]
trying to obtain the greater two heaps of corn gets the less his own cunning . . . 25–27
[*Tr.* as above; two stories of original Arabic being omitted.]
bber surprised leaves his money ehind 28–31
[*Tr.* as above; the gold and silver in the cape added by *Germ.*, and hence into Spanish II., Italian, and North.]
RGUMENT OF THE BOOK . . 34–41
ust have been in *Pehlevi* (now lost), e into Arabic, as Chapter II. (Knatch- 32 seq.); Persian I. *Not.* 103–112; k, 7, &c.; Latin, 14–16; Hebrew II., 320; Spanish I., 13 *b*. The same unt in Firdausi, *Shahnameh* (Mohl, 354–365). On the Indian tree of life, enaud, *Memoire sur l'Inde*, 130; Burnouf, otus, 83.]
FIRST PART 43–46
[Properly a spiritual biography of "Berolias," and therefore in *Pehlevi*, thence into Arabic, 61, and other translation following above (Argument); also in Syriac II., 375 (Keith-Falconer, 248–267). Cf. Malcolm, *Sketches in Persia*, I., 143–148, B § 17.]
A thief caught riding the moonbeams 47–52
[*Tr.* as above; *Pills. Discip. Cler.*, xxv., *Gest. Rom.*, cxxxvi.; Cf. Dunlop-Liebrecht, 195–196, Note 262[a], Oesterley, *ad loc.*, p. 734.]

(2) The lover enticed by a husba
into a jakes . . .
[*Tr.* as before.]

(3) A jeweller has to pay for letti
his workman play to him .
[*Tr.* as before.]

(4) A parable of this world: a man
the midst of all manner of dange
falls to eating honey . .
[*Tr.* as before (but skipping thr
stories in Arabic and offshoots, amo
them the Dog and Shadow fabl
Plls., Dubois, *Mœurs de l'Inde*, II
127; Somadeva, v. 38–97; Sinhâsana
pp. 23 *seq.*; Julien, *Avadanas*, i
132, 191; Barlaam, *c.* 12; Dunlop
Liebrecht, Note 72ª; *Gesta Rom.*, 16
(Oesterley, 739ᵇ); Dchelaleddin *Di
wan* (Hammer, 183); Grimm, Deut
Myth., I., 758; Rückert, *Ges. Schr.*
I., 51; Homayun Namah, iv.; Lie-
brecht, *Zur Volkskunde*, 457.]

D. THE SECOND PART . . . .
[This and the next part correspond to the first chapter of the *Sanskrit* original, now lost, and of the *Panchatantra*, = *Hitopadesa*, Bk. II., = *Katha-sarit-sagara*, Tar. 49, = Syr. I. ch. i., = Arab. I. ch. v., = Greek I. ch. i., = Latin I. ch. ii. (D 36–100), = Pers. I. ch. iii., = Pers. II. ch. i. (Eastwick, p. 71 *seq.*). On the variations in the main story see B. §§ 6, 21–23, 29, 34, 43, 46–48, 54, 64, 66–69, 74, 75, 81, 88, 90, 98, 102, 107. It also appears in shortened form in a Siamese Buddhistic tale *Asiatic Res.* xx. 348, and in the Tibetan

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r, Tale 19 (*Sagas from the Far East*, -197). The names of the two oxen originally *Sanjivaka* (Arab. *Shanza*- at. *Senesba*) and *Nandaka* (Arab. *beh*, Lat. *Chenedba*), which Firen- ald after him Doni and North, d to Chiarino and Incoronata. The mous ass and mule of the English n were in the original two jackals, *taka* ("crow," Syr. I. *Kalilag*, Arab. *lilah*, Lat. I. *Celila*, Span. II. *Belile*), *amanaka* ("tamer," Syr. I. *Damnag*, I. *Dimnah*, Lat. I. *Dimna*). For the *ations* of the various stories it will e necessary to refer to Benfey's sec- iving the Sansk., Arab., Pers., Ger., and Ital. versions, and to Deren- s edition of the *Directorium*, which the Lat., Heb. I. & II., Syr. I. & II.]

on 64–66

ly in *Italian*, including the stories of e belly and members, from Livy, and rse and stag, from Æsop, Halm, 175.]

ape being curious about a wood- man splitting a tree with a wedge is caught in the cleft . . . 73–74

[*Tr.* B § 30, D 40 n. 1 (not in Syr. I.). *Pits.* Luther *Fabul Hans*, p. 530. *Cf.* Æsop, Fur. 162, Halm, 362; Syntipas, 46; Vartan, 31.]

Wolf is released from a trap on promising to amend: breaking his promise is restored to the trap and killed 77–78

[This form original to Italian of Doni, B § 36 *ad fin.* Cf. *Disc. Cler.* vii.]

(3) Buriaso fattens a sow and then kil
her . . . . .
[Only in *Italian* of Doni.]

(4) A quail is saved from a sparrov
hawk by noticing its acts mo
than its words . . .
[Only in *Italian* of Doni.]

(5) A captured Turkey pretends to l
on a visit to his captors till h
pride is humbled and he submi
to be ransomed . . .
[Only in *Italian* of Doni.]

(6) A fox, hearing the sound of mul
bells, is afraid; which seeing,
fears no longer . . .
[B § 41, D 50 n. Originally a dru
hanging on tree, but "tympanum
of Latin, translated "schell"
Germ. causes change in Span., Ita
and Eng.]

(7) A devout man, entertaining a thie
unawares, is robbed by him, and
sees three things in pursuing after
him . . . . . .
[B § 50, D 53. *Plls.* This and the
three following have passed into the
1001 Nights (Prenzlau, iv. 261–273)].

(7a) Two goats fight; a fox watching
them too curiously gets butted
and dies 10
[B § 50, D 53 n. 8. *Plls.* Reineke
Fuchs (ed. Grimm, cclxxvii.); Rob-
ert, *Fables*, cxxvi.]

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wd trying to blow poison into
ung man's ear, swallows it
elf and dies 106–107
[B § 51, D 53 n. 9; only in *Arabic*
d offshoots. *Plls.* Cent. nouv.
uv., ii.; Malespina, No. 37.]
usband ties his wife to a pillar
night; a bawd takes her place
d has her nose cut off for refus-
g to speak: the wife returning
etends to call upon heaven to
store her nose as a proof of her
nocence 108–111
[B § 50, D 54 n. 3. *Plls.* Vetala-
pançavincati (in 5 variants); Tuti-
nameh (Kadiri, xvii.; Rosen II. 92);
Bahar Danush, II. 83; Barbazan-
Méon, iv. 393; Vierzig Viziere (Behr-
nauer, 173); Aristænetus, *Epist.*, ii.
22; Morlini, *Nov.* 27; Cent. nouv.
nouv. xxxv. lxi.; Gesammtaben-
teuer, xliii.; W. Grimm in *Zt. deut
Alt.*, xi. 2, 213, No. 13. *Cf.* Von
der Hagen, II., xv.–xviii., xlii.–xlix.;
III., xci.; Dunlop (Germ.), 242;
Deslongchamps, 33.]
n eagle finding a leveret devoured
it notwithstanding the remon-
strance of a beetle, which never-
theless avenges the leveret by
destroying the eagle's eggs . . 114–116
[Seemingly only in Doni; ? from
Lat. Æsop. *cf.* L'Estrange, cccIxxviii.]
raven whose young are killed by
a snake, revenges herself by carry-

ing off a jewel to the snake's
in the presence of men, who pu
it and thereby kill the snak
seeking the jewel . .

[B § 58, D 58 n. 2. *Plls.*
Nights (Weil. III., 916); M
vanso, 128; Gest. Rom., cv. (O
728); Gesammtabenteuer, II., 6
III., clxiii. *Cf.* Æsop, Fur. 1, Ha
5; Phæd., I., 28; Syntipas, 24; U
bard, 14; Vartan, 3; Méril, 19
Arist., *Aves*, 652; *Pax.*, 126. B. thin
derived from "Æsop." *Cf.* § 86.]

(9a) A "Paragon," pretending that t
lake is to be drained, persuad
some fishes to allow him to carr
them off, whereupon he devou
them; on trying to do the sam
with a crab, he has his head bitte
off . . . . .

[B § 60, D 58. *Plls.* Lafontaine
x. 4. A Jataka, says B. *Cf.* Upham
Sacred Books of Ceylon, III., 292
and Dhammapada (ed. Fausböll
155), but compares Æsop, Fur. 231
Halm, 346, where also a crab vic
torious. The Jataka is given in
Rhys-Davids, v. *supra*, pp. lx-lxiii.]

(10) The animals agree to provide a lion
with one of themselves daily by
drawing lots. The lot falling on
the fox, he rouses the lion's jeal
ousy against another lion whom
he pretends to be down a well.

PAGE

lion seeing his own image, s down and is killed . . 123–126
§ 61, D 61 n. 1. *Plls.* Reineke hs (Grimm, cclxxviii.); Disc. r., xxiv. (*cf.* Schmidt, 155); dgson in *Journ. Asiat. Soc.*, 1836. 83 (a Jataka). 'B. suggests that a of animals casting lots is derived m the beautiful Jataka of the nyan Deer (Hiouen Thsang, ed. lien, I., 361). *Cf.* Rhys-Davids, . 205–10.*]

ART 128–215
ains continuation of first chapter an original and offshoots; see ana- note to Part Second. The lion s originally terrified at the roaring ull *Chiarino* (=Senesba), has made with him through the intermedia- the "Moyle" (=the jackal, Dim- ho finding himself neglected, plots t the bull and sets the lion against o that a fight ensues in which the killed.]

ee great fishes are in a lake hich is being drained: one scapes by hiding, another by unning, but the third is destroyed y his own laziness . . . 132–135
[B §§ 65, 85, D 65 n. 1. *Plls.* Mahabharata, xii., 4889 *seq.*]

flea revenges itself on a louse by enticing it into the bed of a prin-

figured in Gen. Cunningham's "Stupa of Bharhut," . 1.

cess whence the flea escape
the louse is caught and kille
[B § 72, D 67 n. 7; not in
padesa or Anwari-Suhaili.]

(3) The lion is ill; the wolf, the fox
the raven persuade the camc
offer himself for dinner by
tending the same themselves
[B § 78, D 76 n. 2. *Plls.* P
chatantra, I., 16; IV., 2; B
Danush, II., c. 19; Æsop Fur.
Halm, 243; Babr., 95. *Cf.* B § 1
Deslongchamps, 37 n. 1; La
reau's Hitopadesa, 253. Alterati
in *Germ.* I. have influenced I
and North.]

(4) A cock-linnet persists in buildi
his nest by the sea against t
advice of his spouse; the sea ri
and destroys the nest . . .
[B § 82, D 81 n. 5. *Plls.* Æsop Fu
240, Halm, 29 (from Planudes, w
took it from Greek I.) With endi
B. compares two Jatakas—Hard
Buddhism, 106; Hiouen Thsang, e
Julien, I., 335. This end has di
appeared in Italian and English.]

(4a) A tortoise biting a stick carried
by waterfowls through the ai
opens its mouth to answer birds
that mock it and thereby falls
[B § 84, D 82 n. 3. *Plls.* Robert,
II., 252. A Jataka. *Cf.* Hardy,
309, and Julien *Avadanas*, I., 71-73;

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2–126. See now Rhys-Davids, , pp. lxv.–vii. Derived, accord- o B., from Æsop Fur. 193, Halm, Phæd., II., 7; VII., 14; Abst.,]

rying to light sticks with a worm are advised by a popin- who receives little thanks for advice 181–184

B § 93, D 86 n. 8. *Plls.* Luther, *bel Hans*, 530. The glowworm pears first in Arabic, the original ving guncha berries.]

agpie tells her master all his e's misdemeanours; the wife ses the pye to believe there is storm when it is clear: he is nceforth not credited, and finally led 185–190

[B § 95, D 89 n. 6. Not in Arabic , but in Latin I., in same position in Panchatantra. *Plls.* In the indibad cycle in all its offshoots. est. Rom. (ed. Graesse, II., 185); oor Nights (Weil., I., 70). *Cf.* Keller, cxxxiv.; Deslongchamps, 99 n. 1; Boccacio, vii. 9. Other *plls.* by Crane, *Ital. Folk. Tales*, 167–183, and notes 358–360; Clouston, *Pop. Tales*, II. 196–211.]

vo find a treasure and hide it n a tree. One steals it, and, on trial ensuing, induces his father o get inside the tree and accuse the other. The judge orders fire

to be set to the tree and the
is discovered . . .
[B § 96, D 90 n. 4. *Plls.*
de Verboquet (1623), p. 41.]

(7a) A bird having its young destr
by a snake that has its hole
entices thither an enemy of
snake, which is destroyed
the bird too. . . .
[§ 97, D 92 n. 1. *Pll.* Here D9.
Deslongchamps, 42 n. 1. In ori
the enemy is an ichneumon.]

(8) A merchant returning after a l
absence finds a lad in his ho
whom his wife avers the sn
has begotten, witness his na
"White." The merchant takes
boy for a walk and declares
sun has melted him . .
[Not in the Bidpai cycle but fr
Italian novels. *Cf.* Dunlop-Liebrec
296, B § 99, *ad fin.*]

(9) A merchant leaves iron with a frie
who afterwards alleges that th
rats have eaten it; the merchan
pretending to believe, shortly
after hides away his friend's so
and alleges a chicken has carried
it off. The friend confesses, makes
restoration, and receives his boy
again . . . . . .
[B § 101, D 97 n. 1. *Plls.* Çuka-
saptati, 38=Tutinameh (Rosen, I., 67

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III., 25); Cardonne, *Mél. de ient*, II., 63; 1001 Nights (Prenz- xi. 259–262). *Cf.* Deslong- ps, 43 n. 2; Crane, *l. c.*, 353]

man sent to the apothecary er husband whiles away her with him while the assistant ges the drugs for dust. On return the wife declares she ped her money in the dust brought it home in the hope ecovering some of the coins . 213–214
[B § 99, D 95. *Cf.* 94 n. 4. *Pils.* om the Sindibad cycle (and off- oots); introduced first in Latin I. r Hebrew). Çukasaptati, 32; 1001 ights, xv. 177; Tutinameh, xxv. . Keller, *Romans*, cxliv.]

PART 216–257
"Moyle" (Dimna) being suspected lion, is imprisoned, and having made borate defence contained in this part, cuted. This was inserted in *Arabic* dullah ibn Almokaffa, and only ap- in its offshoots. B § 109–112. The s differ much in Pers. II.]

painter loved a joiner's wife and visited her in a certain mantle, a ervant borrows the mantle and visits her in his stead . . . 229–232
[B § 111, D 108 n. 2. *Pils.* Bahar Danush, II., 293; Le Grand d'Aussy, IV., 121; Boccaccio, III., 2. *Cf.* Deslongchamps, 44 n. 1.]

(2) An ignorant physician gives a
to a princess and is killed
[B § 111, D 119. *Plls.* Pr
from Phæd., I., 16.]
(3) A man and his two daughters
captured and stripped, in t
to hide their nakedness, he
covers himself . . .
[B § 111, D 122 n. 4. In H
the two women are the man's wi
(4) A servant tries to slander his
tress by teaching a parrot to
lies of her in a strange ton
but a sparrow-hawk miraculo
exposes him . . .
[B § 111, D 130. *Plls.* Here
The *three* birds are a misunderst
ing by the *Germ.* of the Latin, "c
duos pullos psittaci et papagilli
"und fieng zwen sittikus und
papagai." *Cf.* D, *l. c.*]

The Philosophie of Doni.

[P]hilosophie of Doni:

[o]f the auncient writers.

[c]ompiled in the Indian tongue,

[p]ardes reduced into divers other

[t]es: and now lastly Englished

Italian by Thomas North,

[s]ther to the Right Honorable

[S]r Roger North Knight,

Lorde North of

Kyrtheling.

[T]HE WISDOME OF THIS WORLDE
IS FOLLY BEFORE GOD.

IMPRINTED AT LONDON
BY HENRY DENHAM.
1570.

THE READER.

t beginneth not to reade
s Booke frō the beginning
de and that aduiſedly fol-
t the order he findeth writ-
neuer profite anything there-
reading it through, and oft,
what he readeth, hee ſhall
narveylous benefite thereof.
es, fables, and tales, are very
and compendious. More-
ſimilitudes and compariſons
hey ſaye) holde hands one
other, they are ſo linked
togithers,

togithers, one ſtill depen
other: which if you ſeue
reade any tale or ſtorie
not comparing the Ante
the Sequele: beſides that
be fare from the vnderſt
the matter, you ſhall th
ryding tales ſpoken to n
but to occupie your cares
ſume time. Therefore fol
this order giuen you and r
you the fruites of my
traueyle and of yo
painefull reading.

FAREWELL.

LETTORE. G. B.

e col ſuo leggiadro ſtile
e muti peſci. Armenti, e
e.
ur d'Impreſa alta, & humile.
il falſo aſconde coſe vere.

ò mai, che la ricca Anglia, *e*
hyle
ro di luj, ne che in tal ſchiere
le Nimfe a mezzo Aprile
ddo Clima a fiori, e frutti
uere.

oé, chè col ſuo ſublime Ingegno
, et alla bella Italia *dona*
paeſe, con ſua lingua, ſtanza.

E Perciò, il Doni. *Don*
pegno
Se iſteſſo, et dice. Se gia
M' Interpretò, Northoé
m' auanza.

TO THE READER.

d of examples is a ſundrie ſort
e
ne thing to mindes of men in ſun-
e they teache.
he but thoſe that vnderſtande the
e that they heare:
o men of ſundrie ſpeache, examples
peare.
he ſpeache of beaſts, though mens
taine bee:
rger as conceyte is able them to ſee.
eſſe yet at length to bring to cer-
e and plane,
ch grace to beaſts, that they ſhould
ſpeach attaine.
ey learnde Italian tongue, and now
h they can,
NORTH, ſpeake Engliſh well to euery
man.
now they teache vs wit. In Engliſh
ey ſaye,

Ye

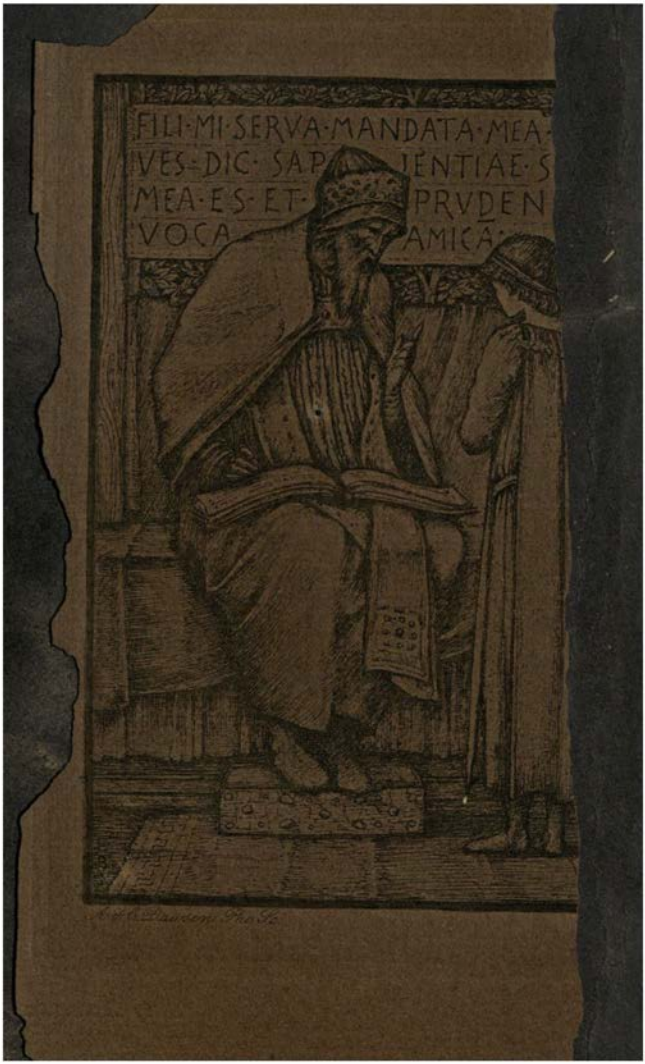
Ye men, come learne of beaſts
and to obaye,
To guide you wiſely in the wor
ſhunne deceite,
To flie the crooked paths of g
your doings ſtreight.
As earſt therefore you vſed beaſt
bodies neede,
Sometime to clothe, ſometime t
time your ſelues to feede.
Now vſe them for behoofe of mi
your ſoules delite,
And wiſhe him well that taught
ſpeake and ſo to write.

TO THE READER.

we, good will to natiue ſoyle,
th, a worke of great auayle:
nne, the vaine & reſtleſſe toyle,
wade, for things that ſoone doe

ce, bewraydde in ſimple ſhowe,
till, the trayne of guilefull waye:
es lore, the good from yll to knowe,
ſame, our brittle liues to ſtaye.
more, yea more an hundred folde,
owe, vnto thy happie gaine:
aye, worth more than maſſe of golde
eſerue, by him that tooke this paine
er than, graunt this my iuſt deſire,
l ſort, receyue this learned Booke:
arde, he ſeekes no further hire,
eport, when thou herein ſhalt looke.
s were great, thy gift thus waye but

ntent, and thinkes he reapeth all.


FILI·MI·SERVA·MANDATA·MEA·
VES·DIC·SAP IENTIAE·S
MEA·ES·ET· PRVDEN
VOCA AMICA·

hiloſophie of the wiſe
ncient Fathers.

irſt compiled in the Indian
nd afterwvardes transfer-
wers and sundrie other lan-
as the Perſian, Arabian,
e, Latine, Spaniſh, and
ian: and now reduced
into our vulgar
ſpeeche.

HE PROLOGUE.

ous Jewell (beloued Reader) was
written in the Indian tongue, en-
l Wiſdome: and was thence con-
erſia, and was coated with their
ning it with them The example of
nd from the Perſian speech a long
the auncient Fathers (they knowing
ll doctrine thereof) brought into the
ian and from that translated into
Hebrue

Hebrue by Ioel gran Rabi a
reduced into Latine: and passi
languages became a Spaniarde,
Exemplario: and so in time br
and there put into Italian by
Gentlemen associated togithers,
Felowship Academia Peregrina
out of Italian made bulgar to
doctrine is conteyned in thys Boo
and curious searche for the sam
wise and famous men and of so s
doth witnesse. If therefore you d
standing of Rogall wisdome, spir
and infinite instructions and exam
to liue well: reade I say this g
Surely reader, this booke shall
glasse for thee, wherin thou shal
beholde the daylie and present
deceytes of mans most miserable
eyes of thy understanding shall
to descerne the flatteries of disceyt
the wisdome of this most guilefu
meanes whereof yee may easilye bl
malignant effects of this (alas) our
The style is familier and pleasau
much delight thee. For the first and

ubtlesse with great iudgement,
ith a feruent desire that their
ot onely remayne in perpetuitie
it shoulde also be imprinted in
e, assuring themselues it shoulde
dislyke none. For it maye in
an artificiall memorie, to benefite
ll times and seasons, and in all
th euerye perticular thing these
e men haue inuented, shadowed
parables, and wyth the examples
mme beastes.

of auncient nations (expert in all
disrous to publishe to those that
em their great knowledge and wise-
th a determinate minde and counsell
decreed to set foorth a peece of
ed with diuers similitudes and sun-
ns of vnreasonable beasts and birds,
y might greatly beautifie their doc-
his they did for diuers respectes.
e occasion that their wisedome and
ld be knowne to the worlde. Secondly,
iudgement and discretion reading the
reape the benefite of their rules to
fraile lyfe. Thirdlye, that hee that

vnderstandeth

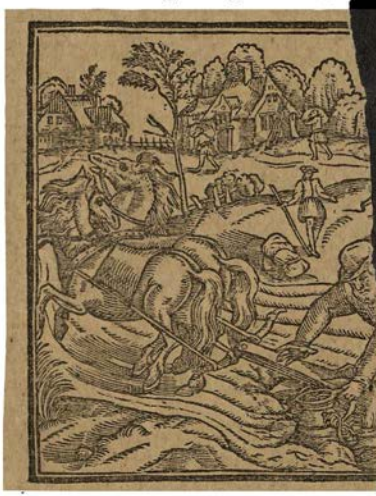
vnderſtandeth theſe examples,
ſhoulde by them knowe much
and laſt of all, if he were yon
delight to reade much: yet he
and pleaſant waye be inſtructe
lightful fayninges, and with thoſ
examples taſte the ſweetneſſe of
pleaſure of the ſentences, accompa
tales: and ſo (Gentle Reader)
and teache others. In this thei
wiſe Fathers have hidden from
ſignifications. For a treaſure vnc
high a myſterye and doctrine as
more eſteemed than all the Jewelles
This precious Iemme of knowledge
lodge it in the ſecreſie of his memor
loſe it, but ſhall rather augment a
with age in ſuch ſort, that hee
marueylous commodotie to him:
plant ſhall taſte the ſauorie, pleaſ
fitable fruites, no leſſe wonderfull
able. To reade ſuch a Booke (w
thou muſt call thy wittes togither
and thy vnderſtanding with the due
woorke, to knowe why, and to what
olde prudent Fathers framed it:

man, that wanting his ſight,
o go ouer Mountaynes, Hilles,
h moſt daungerous and perill-
therefore that doth reade muſt
he readeth, and why he readeth
ſo deſirous to come to the ende,
ot the beginning, and forget the
nwledge) lincked with the middeſt
e that readeth ſo, readeth without
er troubleth the minde, and weari-
n otherwiſe, not forcing the bene-
dge of the truth. Folow therefore
ecepts and ruled order, and let no
poſſeſſe your mindes to withdraw
ding it. For to finde ſo riche a
not to know how to take and laye it
to folow him, that finding a Maſſe
Siluer, had not the wyt to take it,
ay.

bandeman, and of the treaſure
he founde.

deman of Perſia going one daye to
nde, by chaunce stumbled of a mar-
ſure, fyndinge store of pottes of
Coyne

Coyne, of Golde, and Siluer
at hys great fortune, began to
selfe, and to beare it home.
summes so great that scant
carie it awaye, it greeued hi



alone coulde not conuey it, and
to himselfe. If I leaue it here, it
to be taken from mee, and to w
it would to much trouble mee:
that I coulde take with me, woul
small pleasure. Well, hap what

ng to helpe me home withall,
re the burden, I will onely
e mine ease, tush I haue at
em: and thus in one day I
d finde my Cofers filled. With
ed forth he goeth and calleth
inging them with him to this
f cogne, where he giueth eche
, and byddeth them hye them to
se bearers now departing with
uercome with desire of the money,
this praie, in steade of going to
s foolishe and vnluckie man, they
o his owne house. The husband-
departure commeth leysurely home
urden, lyke a man of welth, as
ght himselfe a Lorde at home,
e founde his richesse there. But
entered his house, and heard no-
odes nor bearers: then all to late
ack and folly, commending their
t with the burden of theire shoulders
nselues riche. So that for trea-
d sorowe. For hee that might
de of all, discreetly gouerning that
ap had layde on him, deseruedly
bought.

bought the price of hys folly
smart of pouertie and miserie.

The discrete Reader that s
Booke must giue attentiue ear
thing perticulerly he readeth, d
the secret lessons. For alwayes t
sage Fathers carieth two sens
first, knowne and manifest. Th
and secret. Of the first we sh
taste: but of the second we recey
ledge, if we deeply ponder not th
hereof we may take ensample of
giueth no maner of taste to man if
breake and open the shell, and th
wyshed kernell, he beginneth to
thereof, and to reape the fruit of
doctrine. Let us not doe therefor
crete and simple man that had a
learned, and to bee counted aloquer
you shall heare.

Of the simple ignorant man d
seeme learned.

On a time one earnestly besoug
an excellent Rhetorician (his very fr

ten that might be learned and
nning without booke he might
in the compange of wise men,
least seeme no lesse learned
riende consented, and performed
ue him in a written booke (faire
ned with golden letters) many
, so that he began to learn by
authorities, and laboring night
mmit them to memorie, he deter-
that he was also learned. And
in argument, not vnderstanding
of the words he had learned, for
not in his owne tongue, hee began
quite from the purpose: & being
maner they lawghed him to scorne.
ge at the matter, lyke an obstinate
foole, aunswered. What? thinke
ceyued, that haue learned that I
f the booke of a woorthie learned
the letters lymned with golde to?
es they laughed him more to scorne
see his ignorance.

therefore muſt endeuor himſelfe to
at he readeth, and vnderſtanding it
t diligently obſerue that doctrine,

marking

marking to what end and
written that he hath red, to p
time. I knowe there will be
beleue they can ſaye and doe n
this commeth to: yet for all
reade, the more we knowe, and
vnderſtanding, beſides, there is o
founde knowledge. Learning b
great priuiledge; forby that men
to a man of knowledge and vnderſt
life. But to him that hath iudge
ſtanding, and that gouerneth not h
actions according to the preſcribed
His knowledge I ſay dyeth with
fruit. As by reading this exampl
may eaſilye perceiue.

A compariſon of the ſlouthf
for the Reader.

An honeſt man lying in his b
Theefe going vp and downe in hi
thinking to paye him home (to
aduantage of him) ſuffered him
pleasure and loding, that hauing
packe at his backe, he might euer

thought take him with the maner, and iustly reward him with the swordes point as he listed. Thus debating with himselfe, imagining to execute his purpose, (the Theefe occupying all this while him selfe taking what he woulde) this sielye good man fell a sleepe againe, and the Theefe with his fardell of the best things without any let at all quietly departeth his wage. This man when he awaked and sawe his house naked, hys chestes emptye and broken open, bitterly sighed and lamented, cursing himselfe and blaming his folly: considering hee might easily haue saued all that he was robbed of (since he knew it and heard the noyse) and for very sloth woulde not once rise and defend it, hauing as it were the theefe in his handes. Knowledge therefore is aptly compared to a tree, whose fruite are the works; and this knowledge is that we al ought to desire, and to exercise ourselues in. Were it not a mad part to leaue the brode beaten hie way, and to take the unknowne and daungerous pathe?. Euen so it may be sayde of him which followeth his owne appetite and liking, gouerning himselfe thereby, (and not as he ought with reason and good order,) leauing to these worldlye experiences,

which

which euer desireth that that is profitable, but follow alwayes in deede thinges that are hurtfull. A man of such life and gouernement we may compare to him that knoweth good meates light of digestion, and the grosse ill and heauie: yet ouercome with desire taketh that that is most hurtfull, and so being hurt, him selfe alone is the cause of all his yll.

Even such a man is he whome affection subdueth. He vnderstandeth and is learned, and able to discerne troth from falsehoode, and yet will not put in proofe the true profit, nor once fellow and disire knowledge and wisedome. We might bring this man in the example of him that hauing his sight good and perfite, shutting his eyes would needes be ledde by a blinde man, so that both they falling into a diche were drowned, and miserably died. Every man will condeme him for a foole, and worse than mad, that hauing his sight good and without blemishe, that might haue seene the daunger and scaped it, and of mere foolishnesse would not. Therefore euerie wise and discrete person must continually labour to reade, and to vnderstande that he readeth, and must then teache it to as many as desire to knowe it, and to doe the good workes of the knowledge he teacheth, that

euery

euery way he may ſhowe the wonderful profit of his doctrine: for in this caſe he may not be like vnto a Well or Spring, which without any profit to it ſelfe quencheth the thirſte of all beaſts. The wiſe man is afterwardes bounde (when he is growne to the perfection of learning) to teech and inſtruct thoſe that knowe not. Provided euer that he can maſter himſelfe, and ſubdue his affections. For to a wiſe man three things are pertinent: to wit, Knowledge, Richeſſe, and Mercie. And of all thinges a man muſt chiefly beware of reprouing his neighbour of that fault he himſelfe is guiltie off. That he be not likened to him which hauing a Perle in his eie found fault with the element that it was alway cloudie, not conſidering the blemiſh of his eie. Yet greater doubtleſſe is our offence when with our neighbours hurt or detriment we winne commodotie to ourſelues. As falleth out many times, which this example following ſheweth vs.

The deceyt lighteth on the deceyuers necke.

Two friends hauing a great mount of corne in a Garner vndeuided, they fel to parting it, leauing to eche his portion apart (howbeit both in one Garner

Garner still) so that they could not erre to choose eyther heape. But bicause in deede the one heape was greater than the other, hee which had the lesser thought to steale the bigger, and so by deceit to be reuenged of Fortune that had allotted him the least part. Upon this he went to the Garner determining to steale it that night, and bicause he would not misse of his purpose in taking the one for the other, he cast his cloke ouer his fellowes heape being the greater, that he might the easilier knowe his owne in the darke being vncouered. Not long after came to the Garner also the other honest partener to looke to his heape, & to see his deuided part: and when he sawe the loue of his partener to him (supposing simply he had covered his heape of corne for good will he bare him, that it shoulde receiue no dust) as one that would not be thought vnthankfull, nor come behinde his fellow in curtesie, thus he sayde to him selfe. Oh this man is to kinde to mee, that to couer mine leaueth his owne heap bare. And so taking the Cloke off his heape cast it on the others, and couered it as his was, requiting his curtesie with like good will, little suspecting the intended deceyte, but rather reputed his friende ciuile and full of humanitie. At night his false

friende

friende counselled with a theefe an
intente, saying: if thou wilt goe with
I will bring thee to a place where w
a good bootie of Corne as much as we ca
away with vs. And thus they agree
thereupon, they went both to the Garn
those two heaps of Corne laye, and this partene
the theefe groping in the darke to finde the heape
his Cloke laye on, laying handes of his Cloke (su-
posing he had met with his fellowes heape) hee
gaue it in praye to the theefe he had brought with
him, labouringe both to loade themselues, and so
betweene them they conueyed the whole heape: and
weening they had stollen from the other honest
man, founde at length he was theefe to himselfe.
The next morning very earely the two companions
(according to appointment) went togithers to the
Garner to carie away eche other his portion as it
was deuided betweene them. And he that had
done this feate, seeing his partener's part whole
and vntouched, and his owne gone; like a man
halfe deade for sorrow he heauily departed thence
to his house, and not a worde he spake, bewayling
and lamenting his wretched pretenced craft, not
daring once to open the theft to his friende, who so
much did trust him.

refore ſhould deale ſo fooliſhly in haue no certaine ende, and that are ng to paſſe: leaſt that wearied with labor, he cannot afterwardes exerciſe in thinges certaine and needfull. All ies and deedes ought rather to tende to profit vs in time to come, then to ſerue the time preſent. For if we abandon and forſake the inſatiable and infinite deſire we haue of this wretched worlde, doubtleſſe in the other worlde to come we ſhall feele no paine. For who that ſerueth God deuoutly and with pure conſcience, and that deſireth riches only to ſupplie neceſſitie, and to doe good workes: him God doth proſper and guide in all his wayes. And let no man diſpaire though he be viſited with ill hap ſome time, doing well notwithſtanding. For God manye times ſendeth his bleſſing and increaſe vnwares to man, and in an houre vnlooked for, which he neuer thought would happen. And heare in what manner.

The good and uertuous ſhould neuer diſpaire in aduerſitie.

There dwelled in a certaine Citie a man of godly life and diſpoſition, who fallen into extreeme pouertie

pouertie, being ashamed to aske for Gods sake, determined to proone his friends, and so he did. And bewraying his miserie, looking for relieke and pittie, founde nothing but hardnesse, neither was there any that once wculde looke vpon the necessitie of that honest conditioned man. And thus repleate with griefe, vexed in his minde, he sorrowfullye repaireth to his poore mansion. And being layde at night in his bedde to take his rest, the anguishe of his minde, togither with famine, woulde not suffer him to rest but kept him waking. And by chaunce hearing a noyse about the house, lystening diligently what it shoulde be: hee knewe straight it was some Theefe (hoping of a great bootie) that went thus ransacking vp and downe. So this poore man sayde vnto himselfe. Thou hadst neede looke narrowlye, if thou weene to haue that thou seekest for: Surely I will see yet what feates these theeues doe worke when they come into such places where they finde naught. The Theefe roming here and there, busily searching and groping in euery corner, founde nothing but a little pot with Meale: and bicause he would not lose hys labour, hee determined to drawe his string to ketch that little morsell, and began to poure it out into the lappe of his cloke, hauing in the cape

thereof

thereof great store of Iewelles and ready money which he had stolen in an other house where he had beene. The goode poore man which till nowe was whisht and quiet to see the ende of the Theefe, perceyuing hys little discretion, his hart rose against him, considering the villanye of thys wretch that woulde not leaue him that sielye quantitie of Meale to sustaine him aliue withall: and thought with him selfe it were better defend it in time to keepe him from famine, than to tarye looking for the late relieue of his harde friends. So in a great furie he leapt out of his bed and tooke him to his sword, and hauing the same drawne in hys hande with a terrible noyse hee runneth to the Theefe. Which bicause hee would not both lose his honesty and life togither at one instant, (leauing for hast to saue himselfe) hys cloke in paune with the Meale, hauing no leysure to caste it on his backe, he was forced to flye for life and let all alone. This honest poore man then at his pleasure poured out the Meale out of his cloke, and put it againe into hys earthen potte where it was before: and thus sayd to himselfe, a ha, by Saint Marie this geare goeth well, I haue gotten a cloke to boote by the meanes, to defende mee from the colde at least, and putting his

his hande into the cape, hee met with great riches and Iewels, and happily lighted on those goods which he neuer hoped of: winning that frō his enemie by force which his friends would neuer haue giuen him for loue.

I doe not like in such a case to say as the common people doe, that God prouideth liuing for euery bodie, and that he will not see me lacke that that shall be necessarie for me, so as I neede not labor for my liuiug, for sure it is but a sooliſh phrase and vaine speach. But rather I will conclude, that euery man is bound to labor to procure his liuing, & he may not make any such cases presidents, in which it pleased God to sende great riches without labor as in this. For these are only the secrets of God, & we ought not to aske the cause of his diuine goodnesse. The wise man therefore must endeuour himselfe to gaine that he may, honestly and vprightly, trusting always in almightie God: that he will prosper his doings and giue him encrease, seeking euer to keepe him selfe out of trouble and sorowe: and not to do as the Doue, which breeding hir Pigions about the House (making them familiar with the same) albeit they are monthly taken from hir and killed, yet she leaueth not for that to returne to hir olde nest and breede yong

againe

againe, though ſhe know they ſhalbe taken from hir. We finde it written, that God hath odeined the end and terme of all things, and that they can not paſſe. Therefore ſaye theſe wiſe men, that he that worketh reſpecting the worlde to come lightneth the burthens and trouble of this frayle life. But he that repoſeth his truſt in theſe worldlye thinges and is wrapped in the ſame, doth waſte and conſume his yeares. A man ought to labour in theſe three things, bicauſe he hath neede of them, to wit. To knowe to keepe the law, and the good ſtatutes thereof. The ſeconde, to procure things neceſſarie for mans life. And the thirde, that his workes be pure and cleane with himſelfe and among others. Then he muſt beware and withdrawe himſelfe from foure other mortall and damnable. The firſt, is to be negligent in his art or ſcience, The ſecond, to contemne that the law commandeth, The third, to credit all things lightly. The fourth, to denie knowledge. For he that will be reputed wiſe in his doings, muſt firſt conſider well what he taketh vpon him: and if he neede counſell let him aſke it of a faithfull friende. When he happeneth to haue great matters in hande, let him not goe about them raſhly, but firſt way the importance thereof. That he be not likened

to

to one which being out of his waye, and going on ſtill, is the farther of the place he would go to. And alſo compared to another, which hath but a little hurt in his eye, and by continuall rubbing of it he maketh it incurable. A man muſt feare the diuine iuſtice, inclining him ſelfe to that that is good, and doing that to his neighbour he woulde haue done to him ſelfe, helping him in all daungers as he woulde be holpen himſelfe. And to conclude this our worke, he that meaneth to vnderſtande it, muſt order his life according to the lawes and inſtitutions of Vertue: as ſhoweth theſe wonderfull and learned examples, and ſententious authorities.

THE ARGUMENT OF THE *BOOKE.*

WHAT tyme there reigned *in Edon ſo manye Royall crouned Kings, amongſt the reſt there was a King called* Aneſtres Caſtri: *who choſe for chiefe of all his Courte one* Berozias, *whome hee made high treaſorer of all his Realme, a man right noble in his deedes, and rich of poſſeſſions; and him he loued and truſted ſo much, that hee put his princelye perſon and whole affaires of his Realme into his handes. It happened one daye there was preſented to the King a Booke, in which*

was

was written many goodly dedes and ſecrets, and amongſt the heape this was one. Howe that in India were marueylous hie mountaines, in which there grewe certaine ſortes of herbes and trees, which if they were knowen and confected afterwardes in a certaine kinde: they ſhould drawe out of that precious compoſition ſuch a remedie, as therewith they might raiſe to life again the dead. The King no ſooner read this wonder, but he burned ſtraight to knowe the troth thereof: wherefore in haſte (as ſoone might bee) he diſpatched Berozias, *and bade him hie him thither, commaunding him to ſee if he coulde finde it true. And bicauſe it was a hard and painefull enterpriſe, he furniſhed him with golde and ſiluer, not onely ſufficient, but more than*

than needed, that he ſhoulde not lacke. Then he deliuered him his letters of recommendation to all thoſe Kings of India, praying them to further this worthie man in his noble attempt, purpoſed to good ende. Berozias *licenſed nowe of the King to depart (furniſhed with money and letters) went into that countrie, and arriued in India preſented ſtraight to the King his maiſters letters: by meanes whereof he was receyued of the Magiſtrates as was pertinent to the Jmbaſie of ſo highe a Prince. And his meſſage deliuered, they vnderſtanding the cauſe of his comming, offered themſelues with all the wiſe men they had to fauour his enterpriſe, and to further it all they could. And thus honorably accompaunied of all the ſage and wiſe men,*

conducting

conducting him through all the Mountaynes and Countries there abouts, they had and gathered all they found written for the conditing of so precious an electuarie. And all they ioyning togithers to make this confection, prouing it a great while, wuld neuer finde it to worke such effect as to raise any one from death to life againe. So that they saw by proofe that all that was written in the booke concerning the electuarie was meere false and vntrue. This thing grieued much Berozias, *that he should retourne to the King* Anastres *his maister and bring no better newes with him: howbeit consulting with these graue and wise men before his departure, how he might doe, not to retourne home in vaine, there was giuen him by a famous Philosopher*

of

of that Region, a goodly treatiſe, who ſerched himſelf alſo to finde that ſecrete, and in the ende he vnderſtoode that it was the Booke which was ſo called. And ſo O graue Berozias *thou ſhalt ſay vnto the King, and returne to him with ioye.*

The hilles which we ought to ſeeke, are the wiſe and learned men. The trees and herbes growing vpon thoſe hilles, doe betoken wiſdome and learning: which ſprings of the vnderſtanding and iudgements of the learned. The medicine or electuarie condited of thoſe herbes, are the bookes full of moſt learned writings, compoſed by the high and deepe wittes, and with this oyle or Baulme they reuiue the deade. For with ſuch knowledge the ignorant and vnlearned are inſtructed: whom

whom wee maye iuſtly recken deade and buried.

Therefore taſting the ſweetneſſe (continually reading) of the doctrine of the ſages, they receiue health and reſurrection. This interpretation greatly reioyced Berozias, *in ſo much as hee beſought the Princes and ſage men that they would giue him but the copie of that booke to carie to the King his Maiſter, which (althoughe the booke were alwayes in the handes of thoſe Kings, for that it was ful of Morall Philoſophy) was graunted him, licenſing him to tranſlate it out of the Indian into the Perſian tongue, with the helpe and knoledge of all thoſe learned Philoſophers, which was ſo ſingularlye done that it bare the vaunt of all Morall Philoſophie. The Booke*

receiued

receiued with due and infinite thankes rendered to thoſe noble Kings and Sages for the great honor and courteſie they had done him: Berozias *departeth home, and being come to his maiſter, preſented him the booke with relation of his whole entertainement.*

The King hearing ſo noble an expoſition, ſo wiſe and diſcreete an interpretation thankefully receyued the Booke eſteeming it aboue any other preſent. And thencefoorth he procured with great deligence to haue alwayes bookes, and thoſe he ſtudied, diſirous of knowledge, ſeeking to entertaine in his Court wiſe and learned men: iudging (as is true) that bookes and wiſdome are the greateſt treaſure and delight to man. Appointing in his Palaice a great librarie, wherein aboue the reſt

he

he placed this booke for cheife, being full of examples and inſtructions for man's life, and alſo of Iuſtice and the feare of God: in praiſe and honour of whom we begin this worke, ſhewing therein the continuall daungers and deceits of this miſerable worlde.

The firſt Part of the Morall Philoſophie of the auncient Sages, compiled
by the great and learned Philoſopher *Sendebar,*
In the Indian tongue, who by ſundrie and wonderfull examples bewrayeth the deceyts and daungers of this preſent worlde.

WHEN I was come to yeares of diſcretion, borne of a noble houſe, and of my Genitours put to the ſtudie of Philoſophye, to learne Phiſycke, whereof I proceded Doctor: I knewe that thys worlde was a courſe of a moſt vehement running ſtreame, but yet appearing no perill of drowning to him that paſſed it, bicauſe that harde by the banckes ſydes it was verie ſhalow, and aboue it ranne quietly, carying aboue water riches and wares of great value to the iudgement of thoſe that beheld

beheld them, by means whereof men drawne with great couetouſneſſe to have abundance, they ranne towardes them and entred into the riuer, partly wetting themſelves, but onely their foote, they tooke a fewe of them. And he that would have mo, going further in, muſt of neceſſitie wet his legge and knee, bicauſe it increaſed. And he that with furie, (paſſing the reſt) with an inſatiable deſire would needes go further, plunged his whole bodie in the water. And the others truſting in their force of ſwimming ſtucke in the middeſt, and founde the ſtreame exceeding bigge: for in the bottome it was moſt ſwift and raging, and they could not get out of the middeſt, but euen as much as they coulde doe in ſwimming to kepe them ſelues aboue water. And brought to this paſſe, not finding any waye to get out, they caſt of theſe rich merchandiſes to this man and to that man, which hauinge no ſkill to ſwimme followed them alongeſt the banckes ſides of the riuer. In the ende weried with ſwimming, not able to labor any more for life, forſaking this merchandiſe floting aboue the water, downe they ſinke, and carying nothing with them, remayne drowned.

Who could in better maner deſcribe our worldly labour? Truly our inſatiable deſire is

ſo greedie to haue that it liketh and ſeeth, that to be owner of that we would, we put our ſelues to all manner of daungers, and intollerable paynes of this world. To be briefe: euery man (little or much) wetteth himſelfe in this raging riuer of man's life. He that wetting his foote runneth alongeſt the bancks ſide of this terrible Brooke, is a man that is oppreſſed with bondage, that enioyeth naught elſe in this world but miſerable lyfe. The other that waſheth his legge, liueth by his labor, and commeth to take more of the world, and to taſte the delights thereof bearing many afflictions. He that thruſtes in his whole bodie in this water, hath poſſeſſed the ſeighorie and gouernment of the moſt wicked and hapleſſe ſtate of this world. O vnſpeakable cruelty, that once paſſed forwards he entreth perforce into the middeſt, and reacheth to this man and to that man that he hath, keeping himſelf alwaies in this daungerous ſtate. But in the ende overtaken by ſome accident, as warre, treaſon, poyſon, or mans force, he falleth into deathes lappe: and he that hath followed his troubleſome life remayneth depriued of all his goodes, bicauſe wanting the heade, the reſt of the members remain vile, filthie, and ſtincking. Sure this worldly life repreſenteth no more but the little worlde of our bodie, which carrieth a wonderfull

wonderfull preſence: and that little breath of ours once ſpent, it is then but a ſhadowe, duſt and ſmoke. Theſe worldly fauours and temporall goodes in the iudgement of the wiſe ſeeme but as ſnowe, which with the firſt beames of the Sunne diſſolveth and commeth to nothing. Lord, what coſt do we beſtow vpon our heares and face, which when the Barber clippeth of, are deſpiſed and throwne away? A man ſhould neuer truſt this fooliſhe life. It is but a fire kindled on the coles, which conſuming it ſelfe giueth heate to others. The Phiſition truly that cureth the diſeaſe of the bodie is a worthie ſpirite of man: but he that healeth us of our ſinnes is a celeſtiall God. Hee that can ſhunne the water of this riuer, which carrieth in his courſe, Pride, vaine glorie, laſciuiouſneſſe, couetouſneſſe, preſumption, infirmities, and loſſe: may be called diuine and not humaine. Let no man put his foote into the water of carnall loue, neyther his legge into the falſe waues of theſe goodes, nor waſhe his bodie in the glorie of this malignant time, neyther ſeeke continually to ſwimme in the middeſt of theſe felicities: for all paſſeth awaye to oure loſſe and vndoing. The rich Indian merchaunt *Softrates* richly furniſhed his houſe with ſundrie ſorts of merchaundiſe with his great

great trauell, expence of time, and money: and hauing his houſe full ſtored anew to the toppe, he could find none that had ſo much readie money as to paye him for it all at one time and to carie it away. Then he ſaide to him ſelfe: If by little and little I ſhould ſpende it, when ſhall I euer make an ende? Life will not alwayes laſt, neyther can I liue ſo long as I woulde: I knowe there can be no ende of our miſeries: and thus diſpiſing all pompe and riches he forſooke the deceytfull life with trouble, and withdrewe him to a better, taking vpon him another courſe. A man ought to beleeue the true and diuine carecte, and not mans writing: not to truſt the falſe ſayings of wicked men (which continuallye liue of the ſpoyle of their neighbour beguiling them) but to his owne experience. For who ſo eaſily beleeueth the words of light perſons, falleth into a grieuous errour, to his owne loſſe and hurt, as ye ſhall heare reading that that followeth.

Here you may ſee how light beliefe bringeth damage.

Two theeues very ſkilfull in picking and opening lockes with ginnes (but nothing aduiſed nor foreſeeing

foreſeeing the daunger) entered one nyght into a knightes houſe, no leſſe wyſe than worſhipfull, and verie riche: where theſe theeues thought to have ſped themſelues for euer, that they ſhould neuer more haue needed to haue exerciſed that arte. This valiant knight awaketh, and hearing the noiſe of their feete in the houſe, imagined (as it was) that there were theeues: and they were euen vpon the point of opening his chamber doore where he laye, when he iogging his wyfe awaked hir, and ſoftly ſaid to hir, Have ye not heard the noyſe of the theeues in the houſe that are come to robbe us? I would haue ye therefore aſke mee ſtreight with great inſtance, after what ſort, whence and howe I came by all that we haue togither in the houſe. And ye ſhall aſke mee ſo lowde that if there were any at the chamber dore he might eaſily heare you: and I will ſeeme to be verie ſcrupulous to tell you, then ſhall you bee more earneſt with mee than before to vnderſtande it: at length you ſhall preſſe mee ſo with importunacie that I will tell it you. The Ladie his wife being verie wiſe and ſubtill, began in this maner to aſke hir huſbande, and thus ſhe ſaide vnto him: O deare ſir, graunt mee I beſeech you one thing this night that I ſo long haue deſired to knowe: to tell me how you haue done to come by

by all theſe goodes you haue gotten togither. So he gaue hir an anſwere at random, nothing aunſwering hir deſire. She contending with him, and he aunſwering, in the ende as he had bene angry he ſaid to hir: I can but muſe what reaſon mooues you (in God's name) to deſire to knowe my ſecretes, being a thing that little profites you to know them, or not to know them. Be ye contented Madame, and ſet your heart at reſt: let it ſuffice you to fare well, to be richly apparelled, and to be worſhipfully wayted vpon and ſerued, although ye do not importune me to tell you ſuch a ſecret. Theſe are not thinges to be tolde, for I haue hearde it ſpoken many a time and oft, that euery thinge hath eares: therefore many times thinges are ſpoken which are repented of the partie afterwardes. Wherefore hold your peace, for I cannot tell you. To this anſwere his Ladie replied, and louingly beſought him to tell hir, ſweetly entiſing him with wifely traynes in ſuch ſort, that the knight wearied with hir importunate ſpeach yelded, and ſaid to hir: All that we haue, and as much as is in the houſe (but ſweete hart I charge you let it neuer come from you) is ſtollen, and in deede to be playne with you, in the nightes ſeaſon I ſtole it from this and that mans houſe, ſo that

that I neuer gate anything trulye. His Ladie amazed to heare that aunſwere, would not yet beleeue it at the firſt, but ſaide: What for ſhame, how can you euer ſpeake this with truth! being reputed here the beſt Gentleman in this citie: and there is none in all this realme I dare well ſaye that would once dare to ſuſpect you for a theefe. Out a theefe, one of your worſhip and credit? nay nay, I will neuer beleeue it. Therefore I pray you without ceremonie, tell mee truly that I haue aſked you, or elſe I cannot be in quiet. The knight anſwered hir and ſayd: You think it peraduenture a wonder that I haue tolde you: but liſten yet and you ſhall heare more. Euen from my cradell in maner I alwaies had delight to ſteale and filch, and it liked me a life to be amongſt theues that my fingers might euer be walking, ſo ſweete was the craft vnto me. And a Mate amongſt them there was that loued me ſo well, that he taught mee only a ſingular tricke, and ſo rare a ſecret as neuer yet was hearde. And wote ye what it was? a fewe wordes coniurations which I made to the Beames of the Moone, and I ranne ſodenly to embrace them, going vpon them quickly into euery part where they ſhone. Sometime I came downe vpon them from a high windowe, another time

I ſerued my ſelfe with thẽ to get vp againe to the top of the houſe: ſo I ſtaid and went on them as I liſt, and did what I would. The Moone hearing my coniuration ſeauen times ſhewes me all the money and treaſure that was hidden in that houſe, where I flew thus vp and downe vpon hir beames, by meanes whereof I tooke my choice, and had what I would, carying it quite away with me. And thus good wife (as I haue tolde thee) I made me riche, and now I care for no more.

One of the two theeues (who gaue a liſtening eare, ſtanding at the knights chamber dore) heard all that he ſaide, and bare it away with him in memorie, beleuing it was true that he ſpake, knowing this riche knight to be a man of credit and to be beleeued, ſince he was reputed of all men to be a worthy and courteous knight: ſo that they thought themſelues happie to haue learned ſuch a wonderfull ſecrete in maner (upon his wordes) aſſuring themſelues in ſhort time to be made verie rich. The chiefe theefe apparelled like a woman got vp to the toppe of the houſe, deſirous to prove that in deedes which he had heard in words: ſo he made his exorciſme and enchauntment, repeting it ſeuen times, and then embracing the beames of the Moone, his armes throwne abrode,

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he caſt himſelf on them, thinking to haue gone from windowe to windowe, and ſo hedlong he fell to the grounde in ieopardie to breake his necke. But the Moone for the firſt time fauored him ſo that he killed not himſelfe, but brake his legges and one of his armes as God would haue it: ſo that oppreſſed with paine he cryed out alowde, lamenting his miſſehap chaunced to him, giuing to much credit to an others wordes. And thus not able to creepe nor goe, he pitifully lieth expecting death. The knight leaping out of his bed ran to the crie, and come to the place, he found this vnfortunate and wretched theefe lying on the grounde in womans apparell, and hee gaue him many a faire wounde to lighten the paine of his broken legges and arme, and forced him to tel what cauſe moued him to come to robbe his houſe. Thys miſerable theefe aunſwered him (fearing leaſt hee would kill him) and tolde him the whole cauſe of his comming. But yet that that grieued him worſt of all was ſaide hee, that he was ſuch a fool and beaſt to beleeue his words: and he beſought him though he had at leaſt hurt him to much with his wordes, (which he had dearly bought and repented both), yet that he would vouchſafe not to hurt him in his deedes alſo.

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It is moſt true that lightly beleuing theſe worldly thinges hath made many a man fall into ſundrie daungers, and hedlong to plunge himſelfe into the deepe miſeries of this worlde. Sometimes men detirmine to obey the lawe. At another time they contemme it and ſet it at naught, following ſenſuall appetite. Oft times they beleeue the counſell of their good friend, but very often they follow the counſell of the flatterer. To-day we are pleaſed with true doctrine: to-morrow we folow the falſe. In euery wit and arte there is abuſe; and who runneth not to this riuer? and the more they weene to gaine, the more they runne in daunger and loſſe of life and ſoule. Behold here is one man pricked in his conſcience, there is another oppreſſed with paſſion and ſorow, and there neuer wanteth ſome that follow the continuall ſeruitude of this deceitfull life, either for goodes, fauor, and eſtimation, or elſe of their owne free willes: and there is neuer none (or fewe at the leaſt) that in ſo ſhort time of life can forget this knowne and manifeſt daunger. For death aſſaulting us, we knowe not whither to retire, and then with all our might we flie the force of his moſt piercing dart: and thus weening to hide our ſelues in ſure place, we hedlong runne to our ſhame and vndoing. As is manifeſtly ſeene

ſeene by ſundrie examples happened like to this following.

A tale of a Louer and a Gentilwoman.

There was in the citie where I dwelled, harde by my houſe, a fayre yong Gentilwoman nobly borne, the which was but euen in maner newly maried (at leaſt not long before) when this chaunce happened. This younge ſpouſe fell in loue with a proper Gentleman, fayre condicioned, well ſpoken, and of good entertainement: and fortune ſo fauoured hir, that ſhee ſweetly reaped the fruits of hir deſire at all times when ſhe liked to enioye it without let or annoy at all. But to preuent hir huſbandes ſodein comming home at times vnlooked for, this liuely yong wife deuiſed to worke a waye for her louers ſafetie, and the continuance of this ſecond (yea moſt bleſſed) ioye. She cauſed to be conueyed in a well ſhe had a proper vawte, which ſhould ſafely receyue hir yong louer leaping into the ſame, if he were by miſhap at any time diſtreſt with hir huſbandes ſoden comming vpon them. The huſband alſo much about that time called workemen to him, and in a corner of the houſe made

a great darke hole and vent (very deepe) for the ſincke of the houſe. It happened ſo by chaunce one daye that hir yong Louer was no ſooner entered into the houſe, and the gate but newly put too, but ſtraight the huſband of this wanton wife knocked alſo at the doore. She knowing his knocke, with heauie hart beckened to him to hide himſelfe in the vawte that ſhe had made in the well, and this while ſhee ſtoode ſtill, poynting him the place and woulde not open to hir huſbande. This yong man flight with feare (which is euer at hand to amaze the offender) ranne round about like a headleſſe flie, and miſſing the well (as one ſtricken blinde for ſodeine feare) leapt into the deepe darke vawte ſeruing the ſincke of the houſe. At which inſtant ſhe had opened the dore to hir huſband, ſo as he ſaw the yong man when he went into it: and then he knew his wife had born a man more than ſhee ſhoulde, and that ſhee had beguiled him, vnderſtanding the late opening of the doore. And ouercome with rage and hir faulte, he fierſlye laid hands on hir, and cruellye ſlue both hir and hir Louer.

To be vnaduiſed, and to doe thinges raſhly which we ought not, bringeth many times death, hurt

hurt and ſhame. For no man ſhould ſo entangle himſelfe in theſe worldly toyles, as he might not euer leave them at his will. For ſo ſtraunge and ſodein chaunces fall vpon him, as a man would neuer haue imagined, and therefore he cannot vpon ſuch a ſodeine withſtande it, but is forced to yeelde. Wherefore I would wiſh no man to be ſo caried awaye with theſe ſhort pleaſures and ſweete ſound of man's life, that they ſhould caſt behinde them the remembraunce of the right way to doe well: as happened vnto him that would mende and ſet his Jewelles.

Of a Jeweller that forgot his profit, and gaue himſelfe to pleaſure.

There was a rich Merchant of *Surria* that brought from the *Cair* a great ſumme of precious ſtones, and bicauſe they wanted ſetting in Golde with curious worke to puſhiſh them, hee agreed with an excellent artificer (moſt ſkilfull in ſuch workes) to giue him daily a certaine ſumme of money, bicauſe that during the time he wrought in his Jewelles he ſhoulde worke with no other but only attende his buſyneſſe. This cunning workeman went euerye morning to thys merchants houſe to worke, carying his tooles wyth him: and working all the daye at his deſire, at night

night he receyued his dayes wages agreed vpon. It happened there was brought to this merchant a goodly inſtrument, and excellent to playe vpon (muche like to a Harpe), to ſee if he would buye it. The next morning betimes came this workemaiſter to follow his worke, and the firſt thing that the merchant did was to ſhewe him the Harpe. The workeman taking it in his hande (being an excellent muſition, and playing well of this inſtrument), he ſayd: Sir, is it your pleaſure I ſhall playe? yea, ſayd the merchant. This cunning man paſſingly handling this inſtrument, playde ſo ſweetely, and ſhewed ſuch muſicke in ſuch ſtraunge and rare ſtoppes, with ſuch voluntarye wythall, that the merchaunt delighted with his heauenly harmonie made him play all daye long. At night this cunning workeman demaunded his dayes hire, as if he had wrought the whole daye in his Jewels. The merchaunt denied it, and would not paye him. The other alledged that he had bene in his houſe all that day (at his requeſt) as he was the other dayes before. This matter called before the Judges and brought in tryall, the Judge gaue ſentence againſt the merchaunt, and forced him to paye the workemaiſter for the daye (ſuch ſumme of money as they were agreed vppon) as if hee had wrought all daye. The merchaunt

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yll digeſted the Judge's ſentence, but much worſe the paiment, greuing him to the heart to paye ſo deare for ſo ſhort a pleaſure, where he might haue gotten much by the others worke, if like a foole he had not let him.

Let men that giue themſelues to the pleaſures of this vnhappie life be warned by the example of this merchaunt, to leaue aſide the ſweete deceits of the bodie, and to attende onely to the precious ſtone of our ſoull, pulliſhing and keeping that cleane. Lorde howe many are there that leauing profit follow loſſe, and all for a fayned ſhowe, or worldlye ſhadowe. The Greyhounde that hath pinched the Hare, and taken hir in hys mouth, cannot runne after another he ſeeth go before him and take hir alſo: for ſo the one may ſcape from him quite, and the other eaſily vaniſh out of his ſight. O miſerable worlde, naye rather moſt miſerable and wretched our mindes and willes: that plainly ſeeing our hurt and miſerie, we ſtill hedlong purſue and follow the ſame. What is he liuing ſo ignoraunt, that knoweth not our life paſſeth quicklyer awaye than the lightening that commeth before the thunder clap, and in the darke clowdes giueth moſt ſhort light: and that our ſight (the lightening paſt) comming into the darke is blinded more?

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the man truly that is loſt in this worldlye broyle, and entered into the ſea of miſeries: that that ſenſuall appetite and ſhort deſire ſheweth him, ſeemeth light vnto him, but in a moment (wretched creature he) he findeth himſelf in darkeneſſe. What part haue we of any good thing in this ſhort courſe of life? where is our good beginning? where the excellent middeſt? or where the perfite end? In that day (O miſerable man) that thou art begotten in thy mothers wombe, in the ſelfe ſame day death imbraceth thee to ouerthrow thee at his will. Our firſt originall is begun in darkneſſe and corruption, the firſt paſſage that putteth vs forth to the light of this world, bringeth vs ſorow and lamentation. We are borne naked, ſubiect to diſeaſes, vncleane, and haue neede of all things, and of euery bodies helpe. Afterwardes, vnleſſe we would ſeeme ymages of ſtone or timber without vnderſtandinge, wee muſt be taught, ruled, and inſtructed, which bringeth vs diſeaſes, troubles, paynes, ſorrowes, and griefes. And in this while how many neceſſities doe aſſault vs? how many buſineſſes doe oppreſſe vs? the elements offende vs with heate, colde, and barreneſſe. Diſeaſes neuer forſake our bodies, and the troubles of this world neuer letteth vs reſt an houre. To be alone it grieueth vs: to be accompanied it troubleth

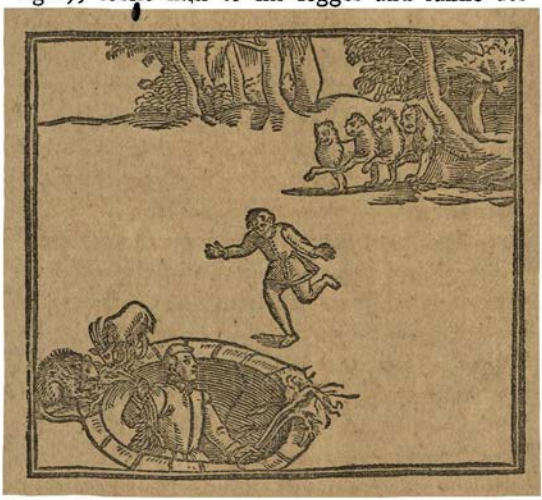
vs:

vs: to liue long it werieth vs: to haue little miſliketh vs: and ſufficient contenteth vs not. The thought of death on the one ſide aſſaulteth our life: and on the other, the paſſions of the minde to forſake our goodes, friends, wife, children, and the worlde, doe ſtill pricke vs. O what troubles and afflictions, what terrors and paſſions, abideth this our confuſed bodie: which the moſt part of our time is replete with anger, rancor, and malice, but often voyde (rather euer) of iuſtice, mercie, and pittie. And laſtly, what doth one man for another? He cauſeth that by force the good is troden downe with the euill. The foole taketh away the reputation of the wiſe: the lyer plucketh out of his ſeate him that alwayes telleth troth: the noble Gentleman well brought vp is ruled by the vndiſcrete and rude Cloyne. What more? vertue alacke dieth, but ignoraunce liueth. Wherefore our ſtate is in more daungers and troubles than his, that flying the fierceneſſe of fower Lions to ſaue himſelfe, leapt into a Well with greater daunger. As writeth the great Philoſopher *Tiabonus*.

A Parable of the Worlde.

A certayne luſty yong man trauelling throughe a deſert countrie, wandering to and fro amongſt the

the thicke and huge woodes, happened one day to come into a great large playne, where not farre from him he ſawe trauerſing in the way fower great and terrible Lions: whereof he being marueilouſly afrayd (to beholde ſo horrible a fight), tooke him to his legges and ranne for



life: and bicauſe he was not able to runne ſo farre right out, as the Lions had force to followe him, by good hap in running he was ware of a Well in the middeſt of the field, about which grew certain wilde rootes of little trees, and being come to the Well he caught holde with his

his handes of the thwigges of the ſame, and caſt himſelfe into it, hanging by force of his armes vpon the thwigges, not falling downe at all: and throwing his legges a croſſe to the ſides, he ſtayde himſelfe with them, and the ſtrength of his hands to kepe him from falling downe. While hee ſtoode thus vpon his feete and force of handes, looking downe into the Well, he ſawe a terrible Dragon that with open mouth gaped for his fall. This youth brought nowe to ſuch a preſent miſchiefe, rayſed vp himſelfe perforce ſometimes, and looked out of the Well to ſee if theſe devouring beaſts were gone their waye: and ſeeing them ſtanding hard by him, with great ſorrowe and paine he hunge ſtill on force of his armes ſcant able to continue. A newe miſhappe (and worſe than all the reſt) aſſaulted this iolye youth. Two beaſts of colour white and blacke came to gnaw the rootes of theſe thwigges, the tops whereof he gladlye helde faſt in his handes to ſuſtaine himſelf aliue withall: so that nowe he ſawe preſent death on euerie ſide preſented. Remayning thus in this daunger (brought to ſorrow and diſpaire), caſting backe his eie, he ſawe a little hole behind him wherein there was a pot full of honie, layd there by chaunce by ſome ſhepehearde paſſing by that waye. And forgetting quite in what termes

of

life he ſtode, he beganne with one hande to taſte of it, holding himſelfe by the other, and ſo long hee attended to thys little taſte, that ſorow ſtroke him on the necke. For the two beaſts had gnawen a ſunder the rootes when he hedlong fell into the Well and died.

What is ſignified hereby, or who can otherwiſe interprete it, but thus:—The Well repreſenteth the world. The foure Lions the foure elements, which ſeeke ſtill to deuour man. The Dragon with gaping mouth, what was it elſe but the graue? The two thwigges or boughes, temporall goodes and loue to which we are wholly inclined: both which by the two beaſtes are gnawen a ſunder, the one white, the other blacke, which are vnderſtanded for the day and night. But the pot with that little ſweete honie, to which we are giuen, not regarding our daunger, betokeneth no other but the ſhort pleaſure of this worlde, which retayneth vs, and ſuffereth vs not to knowe the daungers and troubles of this moſt miſerable world, and of our thrall and troubled lyfe.

The Seconde Part of Morall Philoſophie, ſhewing the wonderfull abuſes of this wretched Worlde.

MANY and diuers are the ſayinges of our wyſe and auncient Fathers ſpoken to exhort man to quietneſſe, and to make himſelfe wonderfull in behauiour, wyſe and ware in theſe wordly thinges, and pacient of life. That noble Romaine that fought and laboured to bring the people and communaltie to loue their Magiſtrates and ſuperiours, tolde them a pretie tale (to write it happilye in this Booke for him that knoweth it not) howe the handes were angrie with the bodie, and thus at variaunce would not for malice giue meate to the mouth: as thoſe that thought themſelves inferiour to no other member, and thought ſcorne to take ſuche paynes, and the other members not. By reaſon whereof vſing this abſtinence

abſtinence of ſelfe will a while, refrayning to doe their office in giuing meate to the bellie: the bellie ſuffering lacked his ſuſtinance, the handes alſo beganne to leaue the ſkirmiſhe, and knowing then their lacke and hurt (for preſeruation of both) repenting themſelues, they returned to their office, and beganne againe to feede the mouth. And thus vnited both in one, they preſerued eche other. With this pretie tale he made the people ſenſibly to vnderſtand what became them, and how they ſhould behaue themſelues to their ſuperiours, for their muſt needes be Magiſtrates and inferiours, Maiſters and ſervaunts. An other likewiſe tolde a tale, that manye yeares paſt there was a Horſe vſed to feede in a goodly paſture, where hee alone was Lorde and Maiſter within himſelfe. At length by chaunce there came within his dioceiſe a mightie growne Hart, who tooke his herbage there as his right alſo, and did eate and feede beyond all reaſon or meaſure. Inſomuch that this horſe diſdaining his beaſtly attempt, chaſed this Hart from the ground full many a time & oft. And perceyuing he could not for all that ouercome him, bicauſe his hornes were of as much force as his feete, he was madde for anger. It happened ſo one day a man came through this paſture, and paſſing by, the horſe came

came neare him, and tolde him his whole miſhap, praying him to helpe him. This man that was more wiſe and ſubtill than a beaſt, tolde the horſe that hee alone coulde not doe this feate, and ſhewed him plainly that he muſt needes haue ſaddle, bridle, and rodde: to ſpeak of ſtirrops, ſtirrop leathers, and ſpurres, me think it no wordes of Grammer. For when the Latine tongue was onely vſed they had no ſuch termes, bicauſe they had no ſuch toyes. The beaſt to be reuenged of the other beaſt did beaſtly let himſelfe be ridden, and like a beaſt became priſoner to the man. Æſope recyteth alſo many of theſe pretie fables, being verie pleaſant, learned, ſharpe, profitable, and full of Moralitie, as you ſhal heare in this deceytfull framed practiſe deuiſed by a Moyle, betwene the Lion king of all beaſts and the Bull, which was neuer made and inuented by the wiſe Fathers to other ende, but to ſhadow and couer the life of man from the foule ſpottes of vice: as ſheweth you this preſent hyſtorie following.

In India, in thoſe worthy and iuſt times adorned with vertue and wiſdome, euery one of thoſe royall princes (as Lordes of noble manners and behauiour) retayned with them in their princely Courtes men no leſſe learned than vertuous.

tuous. Among which a king there was (called in their tongue) *Diſtes,* who deſired much to reade hyſtories, and to imprint in memorie the goodly and profitable examples to direct him and his withall. O noble time and happie yeares: in his reigne I ſaye liued in this *Diſtes* Court this noble Philoſopher *Sendebar,* ſo excellent in his compariſons and examples, as no man that went before or after him coulde once go euen with him, much leſſe exceede him. This worthy Prince rapt with the excellencie of this rare (yea odde) man, moſt willingly ſpent ſome time in diſcourſing with him: and this wonderfull Philoſopher alſo with deepe and proſounde ſentences ſhewed his worthineſſe. But amonge all the beſt thinges hee ſpake, hee alwayes admoniſhed the Prince to haue a good eie to his Court, and a ſounde iudgement to iudge hys people: and chiefly that hee ſhoulde not loue fauour, nor eſteeme for friendes (endeuoring himſelfe all he coulde to knowe them) double tongued men, lyers, tale bearers, and vitious liuers. And to the ende his Maieſtie ſhoulde ſoone feele ſuch mates as it were at hys fingers endes, he made him a longe diſcourſe of their maners and practiſes, with theſe examples which you ſhall heare, woonderfull and learned.

Beholde

Beholde the pageants and miſeries of the court of this Worlde.

There was a Heyward or neteyarde that had the keeping of a great herde of Cattell in a large common, as Gotes, Sheepe, Mares, Kyne, Horſes, and Bullockes, And it happened that a Bull amongſt the herde (called by y^e^ herdman *Chiarino*) became in looue wyth a iolye yonge Heighfare, that had diuers trimme markes and ſpottes on her ſkinne, and was fauoured and belyked alſo of the Herdman—who for hir beautie and fayreneſſe named hir likewiſe *Incoronata,* and many times did crowne hir with a garlande of ſundrye ſortes of flowers. Ill fortune willinge it, and hir deſtinye with all, this fayre yonge Heighfare playing and leaping from hill to hill, unfortunately fell and brake hir necke, and with hir fall dyed. This herdman ſimplye fleade hir, and with hir fayre ſkinne made him an open caſſock ſauadge faſhion. Now I leaue you to imagine the rage and madneſſe of this Bull, lacking his fayre yonge heighfare, that like other Bulles wandered vp and downe to ſeeke hir. In this raging beſtiall loue of hys, the herdeman fooliſhly caſt vpon him the caſſock made of the heighfares ſkinne, which this Bull ſeing runneth fiercely vnto the herdeman, lowing

and

and ſnuffing extremely, in ſo muche as if the herdeman had not hyed him quicklye to have caſt it of his backe, the Bull had forthwith panched him. The cloyne being mad with *Chiarino* the Bull that had ſcared him thus, threwe his hedging bill at hym, and hitting hym full on the knee he cutte him ſuch a gaſhe, as he had beene as good almoſt haue howght him. So this poore Bull with his wounde was left in the fielde, not able to go after the herde. The herdeman after the tyme of gifting hys cattell came out, and that the ſeaſon of the yeare did haſte him home to preſerue the beaſtes from the ſharpe and bitter wether of the mountaines; he brought them into the playnes againe, and delivered vp his account of them all, ſhewinge inſteade of the heighfare his caſſock made of hir ſkinne, declaring hir death and the Bulles departure. Saying that the Bull beinge in loue with hir, (and in his chiefe pride) ranne his waye, and ſtrayed ſo farre, that he went quite out of ſight and coulde never be ſet eye on agayne—ſo that the owner amazed with that tale quieted himſelfe. This poore *Chiarino* lefte all alone and ſickely, limping went feeding vp and downe, and ſteppe by ſteppe halting on (paſſing thorowe many mountaines and hilles) in many dayes he hapned to come into a ſolitarie (but fertile) country, inhabited

habited with infinit number of wilde beaſtes: and meeting there with good paſture and better ayre, in time he waxed whole and ſounde as euer he was, ſauing that age had ſtolen upon him, by meanes whereof he had quite forgot *Incoronata:* to weete the crowned heighfare. Yet continuing thus without any make of his kinde, he rored and yelled amiddeſt that valley & caues, whoſe lowing ecco rebounding backe with terrible ſounde, impreſſed a merueylous feare in all the herde of wilde and ſauadge beaſtes. The Lyon that was Kinge of all the reſt, hearing the hollow and fearefull noyſe of this mighty Bull, not acquainted before with the like noyſe: notwithſtanding his hardineſſe, yet was hee ſore afrayde and amazed both, and durſt not once for ſhame ſaye I am afrayde. In the ende parplexed thus, he reſolved to ſende a ſpye, and calling to him ſecretely a wilde Bore, he ſent him ſtraight to ſee what newe and ſtraunge thing that was. This wilde Bore running through thickets, thornes, bryers, and hedges, at length came neare to the Bull. And when he ſawe ſo goodly a beaſte, with his ſharpe hornes ſo pointing out, and with his parted hide (halfe blacke, halfe white) and blaſed ſtarre in the foreheade, ſo well ſhaped with all—hee ſtoode in a maze, as one ouercome with feare, and ſo much the more, bicauſe at that inſtant

inſtant the Bull put forth three or foure terrible lowes. So that the poore wylde Bore was driuen for feare to hide himſelfe in mudde, all ſaue his head onely. Now when he eſpied his time he retourned to the Lyon, and tolde him the qualitie and condition of thys moſt terrible beaſte. I do not tell you now what feare this Lyon had, that princelyke kept his denne, as kinge in deede, of all the reaſt: and that was a Pallace for the counſayle, a chamber of preſence for his Gentlemen, wherein they gaue themſelves to diſport. But of this kingly feare was ware a ſauadge Aſſe of longe appointed eares, and priuie to the ſame alſo a Moyle, brother to the Aſſe, which both detirmined to vnderſtande the cauſe. The ſhee Aſſe, Aunt to the Moyle, and mother of the Aſſe, chaunced ſodeinly to heare certaine whiſperings amongſt them, and one ſoftly to ſay to the other, It is no marueyle that the Kinge cometh not oute of hys denne. It is no marueyle neither that he goeth not ahunting, hawking, fyſhing, tournieng and iuſting other whyle as hee was wont to doe. The other anſwered, It is certayne that he is afrayde of that great and mightie Beefe, and that he ſuſpecteth his kingdome ſhoulde be taken from him. Doeſt thou not marke his croſſe aunſweres, howe wyde from the matter? hee is ſo full of choller that he wyll ſpeake to no mã, neyther

neyther ſuffer any to ſpeake to him; ſo as hee is not to be delt withall by any. The ſhee Aſſe vnderſtanding the effect of their talke by dyſcretion, ſtepping in betweene them both, ſhe would needes make the thirde, and ſaye hir minde too. He that is well cannot keepe him ſo. The Lyon taketh you both for hys friendes, therefore ſeeke not I praye you that that pertayneth not to you. What a goodyere haue you to do to meddle in his matters? are yee out of your wittes, or wearye of your liues? or what wilbe, attende you on Gods name to your buſyneſſe. For hee that is buſye in that he knoweth not, nor toucheth him not, and that concerneth not his Arte; if any miſchaunce lighteth on him, he hath but that he hath iuſtly deſerued. As I will tell you hereafter a tale of an Ape, and what hapned to hym, bicauſe he woulde needes meddle with a craft he had no ſkill of. But before I beginne to tell you I will make a little digreſſion with two wordes.

It hath bene an olde and true opinion, that for the ſeruante to ſearch his maiſters doings it is both naught and vncomely too: but to deſire to know the Princes cauſes or affaires is of all other yet moſt daungerous. And naturally who ſo is giuen to be a ſearcher out of other men's doings, he can neuer be reckened good nor honeſt. Now giue eare vnto the tale.

A tale of an Ape medling in that he had no ſkill.

There was an Ape in our Maiſters woodes, which made manie pretie toys and deuiſes with his handes, for I that carried home the woode from thence ſawe it, and therefore I can be witneſſe of it. But one day being buſie to meddle with an Arte he had no ſkill of in ſteade of a fiſhe he caught a frogge. I ſay therefore that a laboring man of oures went one daye to the woode, and hewed out a lode of woode, which laying on my backe I caried home. It fortuned one daye that he cloue certaine logges or billets not very bigge: and to make them fitte for burdens he hewed them with a long axe, riuings them with wedges out of hand, that the woode opened, ſo that giuing fower ſtrokes with the Betell he layde them on the ground in peeces. Nowe this bleſſed Ape got him up to the top of an oke and looked diligently after what maner this labourer hewed his woode in ſo ſmall pieces, and was verie deſirous (as it ſeemed) to proue it with his owne handes if he coulde likewiſe doe the ſame, and he had his deſire. The woode cleauer hauing clouen one halfe aſunder, left it euen ſo, and went and layde him downe in the ſhadowe to take a nappe: ſo that the wedges and axe remayned in the woode.

Straight

Straight commeth doune this fooliſh Ape from the Oke, and ketcheth holde on the ſteale of the Axe, and tampered ſo long withall that at length he gate it out of the logge: but euen with his ſtriving the axe comming out at a twitch vnawares layd him alongeſt on the blocke, and one of his legges vnhappily ſlipt in the clyft, which cloſing togither, helde his foote as faſt as might bee, ſo that for extreeme paine he cried out as he had been gelt. The cleauer of woode that lay not farre of, hearing this noiſe and lowde crie, ranne to the place, and ſaw this fooliſh beaſt caught faſt in the logge. Which then too late eſpied his beaſtly follie; that he tooke vpon him to meddle in things that pertained not to him, when he ſaw this churliſh Cloyne lift vp his armes with a Bat in his handes to paſhe his braines a peeces: which he full dearely bought with the loſſe of braine and life.

It is not good therefore I tell you plaine for you to deale in Princes matters, to ſearche out their meanings & intents. If needes yee will, marke well my wordes; and ſaye I tolde it you. Vpon my lyfe yee bothe in the ende ſhall feele the ſmart and payne thereof. The Aſſe perſwaded by his Mothers wordes left off his enterpriſe: but the prowde Moyle ſayde, I intende to know them,

them, and therefore I will get mee to the court. And I will you knowe, deare Mother, that manuell craft is one exercife, and to knowe to behave themfelues in Court is an other Arte. Thy wordes in parte are good, to caufe them refrayne from doing things they can not bring to paffe. But to me that muft remaine in Princes Court, I maye not go fo plainlye and fimply to worke, but muft vfe euery one with Arte, feeding ftill their humor; to deale in others matters with deceyt, and in mine owne to have a fubtill witte, deuifing ftill all I may to be chiefe about the Prince. And that that now I haue tolde you, I haue long fince determined to doe. In Princes Courts he that proceedeth not ftowtely in his matters, befides that he is thought a Coward, they take him for a foole. What? Know not you that fortune fauoureth ftill the prowde and ftowte? think ye my ftowteneffe will not fauour me, accompanied with the malice of vnderftandinge, and with the pride of reputing my felfe of noble bloud, which preheminences obtaine happie ftate in Court? And he that hath the name to bee wife, fubtile, fharpe of wit, and with that to be of noble houfe: hath made him already a Cloke for finne, and a garment for his naughtineffe. That that I haue fayde I fpeake with iudgement, and for proofe thereof I can alledge you

you infinit examples. The Pecocke though his faire tayle couer his fowle feete, yet it is not ſaide that he ſcrapeth in dunghill at all, but he is reputed the faireſt Fowle of two feete. The fleſhe of the Tortoiſe that is ſo good and holeſome for man is not readily ſolde, but rather lotheth many becauſe of his vglye ſight. If I doe but looke well into Princes Courtes, none go great thither, and thoſe that come to greatneſſe clime by diuers degrees. Who for vertue, another for ſtrength, and ſome (be it ſpoken with reuerence of thoſe beaſtes that haue vnderſtandinge) for malice: others by continuall ſeruice, and numbers by other meanes. He that riſeth thus in greatneſſe, and is noble and vertuous, it ſeemeth he goth into his proper naturall houſe: but he that commeth to that greatneſſe with malice, and fayned appearance, he may make iuſt account I ſay that they are but lent him.

¶ Yea marie nowe thou commeſt to vnderſtande me, therefore and thou be wiſe go not to the Court how ſoeuer thou doeſt. For if Fortune ſhould make thee great, whether it were by Arte, ſubtiltie, or deceit: the Lordes and Peeres that are fine and cunning, and knowe all the points of malice, would doe to thee, as a Judge of the beaſtes did to the Woolfe. And hearken howe.

A tale of the Woolfe concerning breach of promiſe.

A Woolfe was taken in a ſnare that a ſhepeheard had pitched at the foote of a hill (where euerye morning he founde the haunt and tracke of the Woolfe's feete) and at that time there paſſed by another ſilly ſhepeherde, whom the Wolfe called to him, and made a bargain with him, that if he would loſe him he woulde neuer take any of his ſhepe, & thereupon gaue him his faith. The ſhepeherde newly come to keepe ſheepe, like a foole beleeued him, and loſing him in deede let him goe. The Woolfe being at libertie ſtrayde not farre but he had gotten a fatte Weather by the neck: the ſhepeherde ſeeing that, complained, and appealed to the Judges, and tolde them the pleaſure he had done him, and what the Wolfe did promiſe him. The Woolfe being brought before the Judges, denied that he promiſed him ought: and if they would needes make it that he had made him a promiſe, he ſayd that in that place where they ſay he had promiſed him, he would go from his worde againe. The Judges agreed, and went togithers to the place. The Woolfe being come to the foote of the hill, ſaid to the ſhepeherd: was I here? yea anſwered hee.

hee. And here then ſayde the Woolfe before theſe Judges I doe vnſaye it againe. Naye ſayde the Judges (knowing his malice) it will not ſerue thee, vnleſſe thou wert faſt tied in the ſnare euen as he founde thee. The Woolfe glad to be releaſed of his promiſe (being indeede a ſubtile beaſt, but yet not drawing ſo deepe as the Judge vpon the ſodeine) beaſtly ſuffered himſelfe to be ſnared againe as the ſhepeherde found him. O, now thou art ſafe ſayde the ſhepeherde, keepe thee there, denie it nowe a Gods name, I giue thee leaue, thou ſhalt mocke me no more I warrant thee. Whileſt this matter was doing thus, the other ſhepeherde commeth in the nicke that firſt had pitched his ſnare, and ſo tooke the Woolfe for praye (as of right hee might) and forth with he ſlue him with his ſheepehooke. So that now you may heare how they fare that liue upon deceyt. Go not therefore I ſaye, if thou meane to clyme to high degree by ſuch vnlawfull and diſhoneſt meanes. Then ſayde the Aſſe unto the Moyle his brother as followeth.

Brother Moyle our Mother hath reaſon, and ſure ſhe telleth thee true. Thou promiſeſt largely to thyſelfe. Thou ſeekeſt when thou art caught not to loſe thyſelfe, but to catch others, with no profit to thee but hurt to others: and this is not thy

thy waye to deale. Therefore I my ſelfe perſwade thee now to tarie, and bidde thee not to go. She ſayth true anſwereth the Moyle. But ſhall I telle thee brother Aſſe? A ſimpler beaſt in the worlde than thou, liueth not. Thou proceedeſt ſimply like a good gooſe. Thou careſt for no more ſo thou haue three or fower thiſtels to gnaw vpon, and a little water to drinke ſerueth thy turne. I pray thee tell me: are there not in the Kinges Court many meaner in all conditions than I? if Fortune haue fauoured them why the goodyere ſhould ſhe not alſo fauour mee? if I had not manye times ſeene (ſayde the Aſſe) a little Aſſe eate a great bundell of ſtraw, I would yeelde to thee, and confirme thy opinion. But woteſt thou what? a little Axe ouerthroweth a great Oke. The arrowes for the moſt part touch the heigthes, and he that clymeth vp to the tops of trees, falling hath the greater brooſe. But I ſee deare brother Moyle thou ſhakeſt thy heade at me, and that thou little forceſt my wordes: and ſure I were a great and monſterous beaſt to perſwade myſelfe to obtayne that, which our Mother coulde neuer reache vnto. But ſith it booteth not to perſwade thee, and that thou art ſelfe willed and bent to goe to the Court, (compelled thereto by a naturall inſtinct, which for the moſt part drieth euerie one headlonge forwarde,

warde, and that thou canſt not ſhunne it) I will yet ſhewe thee what fauour and helpe I can: but by the waye take this leſſon.

For the firſt thing thou ſhalt flie ignorance, which euer ſitteth ſtill and doth nothing, and hath two great eares as thoſe of mine thou ſeeſt, but hir feete take part after the Griffin, and part after the Aſſe. One part ſignifieth that the ignorant are familier Aſſes, & the other that they are greedie of honor, and of the profit of good deſeruing beaſtes. Thoſe long eares ſignifie the ignorant, which will heare all others doings, and beleeve they knowe all thinges. Thou muſt alſo be true to thy maiſter, and when thou art once retained in ſeruice, thou muſt not betraye thy Lorde for any golde or corruption in the world. For many times thoſe that are in fauour with Princes, and neare about them, are ſought vnto to practiſe to poyſon them, to kill them, to doe them ſome miſchiefe, or alſo to robbe them of their treaſure, and to ſubvert their whole ſtate. For no reſpect in the world, whileſt thou art in ſeruice, (nor after) ſee thou deceive him not of a mite. I do aduiſe thee alſo to be pacient. For theſe Lordes and States I tell thee for the moſt part are fantaſticall, and I marueile not at it at all: for in deede the Princes matters and affaires doth

doth ſo occupie and trouble their heades that God knoweth they are full of paſſions, and can yee blame them? Therefore ſometimes, will they nill they, they looue and hate againe. And when thou perſwadeſt thy ſelfe (by reaſon of a fewe ſmyling lookes they haue ouerwhile giuen thee) that thou art in high fauour, then they ſeeme not to knowe thee. And thou muſte alſo looke after recompence of thy ſeruice, though vnhappily thou haſt perhaps beſtowed fiue and twentie yeares time, and thy youth withall, and yet notwithſtanding haſt not beene the better a ruſh for al this: and another in foure daies is made riche. For thus thou ſhouldeſt but wrappe thy ſelfe in care to thy vndoinge and yet the thing nothing remedied. And what? they will not ſticke to playe thee many of theſe prancks. Therefore he that cannot beare it paciently, lifteth vp his head, and a flie lighteth on his noſe, and byteth him with theſe and ſuch like Courtly graces, & ſo goeth his way: ſo he that looſeth his time and yeres. Pacience therefore that oft goeth to ſleepe with Hope, bringeth thee at leaſt to ſuche ende as thou art not ware of, and ſome time it carieth meate in mouth & getteth thee ſomewhat. Feare generally muſt be thy right eie to guide thee with. Thou muſt feare the enuie of Courtiers, for they will make thee ſtumble

ſtumble and laye thee flat on the ground vpon thy noſe. And the more thou groweſt in fauour with thy Maiſter, and that he giueth thee, and make thee fatte in purſe: ſo much more take thou heede to thy ſelfe, and looke about thee. Now marke well what followeth.

The vnthankfulneſſe of Maiſters.

Buriaſo (one of our corporation) was a certayne beaſt that if thou hadſt knowne him, thou wouldeſt rather haue taken him for a flouenly beaſt than a man. He brought vp a Soowe and made ſo much of hir that he himſelfe fedde hir with one hande, and with the other he clawed hir. And when this Soowe had often times brought him Pigges, and that good ſtore at a farrowe, he ſtyed her vp and fatted hir, and when ſhe was fat, (forgetting the loue he bare hir) he ſticked hir, and in time eate hir. There are ſuch like Maiſters that clawe thee with one hande, that is, they giue thee faire wordes: with the other they feede thee, to weete, they giue thee draffe. And when thou haſt ſerued them (which is vnderſtanded by the bringing foorth of Pigges) a time and ſpent thy youth: and if Fortune be thy friende, then they giue thee, and make thee riche: If thou die before thy good happe, farewell thou, ſo much is ſaued.

If

If thou liue long, and art growne fatte, ſome blaſt of diſpleaſure may call thee to *Coram.* So art thou chopt vp, the lawe proceedeth on thee, and ſhortly all the fatte and greaſe thou haſt gotten before melteth into the Princes Cofers. Howbeit, I may tell it to thee (be it ſpoken without offence of beaſtes of vnderſtanding) there is good prouiſion made to the contrarie now adayes. For what ſo euer becometh of themſelues they make all ſure that they can: let the carkas go where it will, the fatte and greaſe they haue gathered is betimes diſpoſed to others for feare of that they looked for. And thus all thinges are preuented by polycie. I ſay no more. This is the worlde, and ſo it goeth. Keepe this in minde and harcken further.

If fortune fauour thee ſo that thy Maiſter make ſuch account of thee, as he commeth to aſke thy counſell in anye thing: doe not as many Counſellors doe, and thoſe that are in eſtimation with Princes: which thinking to pleaſe them, giueth them counſell according to the profite they finde for them, and according to the Princes paſſion, I maye not ſaye, will, and right. But bee thou bolde to ſay truely and vprightly, not looking in any bodies face. If thy Maiſter ſhoulde happen to frowne upon thee, and that he were angrie, in anye

anye wife holde thy peace, and replie not againe as others doe, neither ſhake thy heade as though thou miſlykedeſt, but get thee out of ſight as thou wert not hee. Neuer be afrayde of bending his browes, or of a frowning looke, as longe as thou ſtandeſt vpright, that is: that thou proceedeſt truly and honeſtly in thy doings. Sometimes they giue thee faire words, and do to thee as the fowler that catcheth Thruſhes that cried out for colde of his handes amongeſt the boughes: and the Thruſhes that were in the cage to make a noyſe, ſayde that he cried for that he was ſorie they came to ſtoope to the Birdlime. No ſayde a little Birde looke to his handes, and let his eyes alone. Take alwayes heede to the doinges and not to the wordes. Knoweſt thou not of the Quaile that hunge out of the windowe in a Cage, and a ſparrow-Hawke ſeeing hir, ſtooped downe to the Cage, and ſayde to hir, Daughter mine, be not afrayde, make no noyſe, for I bring thee good newes: and began to tell hir ſtraunge and pleaſant fables, and in the meane while with hir talentes ſhe beganne to teare the wyers of the Cage. The Quaile leauing to give eare to hir bablinges, ſeeing hir woorking well ynough, began to be frowarde, and to beſtirre hir. Inaſmuch as hir Maiſter hearing hir fluttering in the Cage (knowing there was ſomewhat

about

about hir) ranne to the windowe and ſo ſaued hir. Truſt not therefore I ſaye the words of ſuch, but beleeue their doings, and alwaies ſay & do thou well: Giue good counſell, and be alwayes prayſing of thy Maiſter. And if thou ſee him take vppon him anye enterpriſe for his profite and reputation, commende it, and exalte it: aſſiſt him, and encourage him to it. Thou muſt be wiſe alſo thou reache not to farre, that thou take not more vppon thee than thou art able to diſcharge, but alwayes keepe thee within boundes, if fortune ſhould neuer ſo little fauor thee. For the fauor of the Maiſter is a hill full of goodly flowers, and wonderfull fruites and plantes. But in this hill there dwelleth moſt cruell and terrible beaſtes. Some ſpitteth forth furie, ſome poyſon, one ſpitteth fire, another ſmoke: ſo that thou muſt alwayes bee armed to defende thyſelfe, or elſe that thou may not be offended.

The Moyle being weried with the cumberſome wordes of the Aſſe his Brother, cutting off his talke, as one whoſe iudgement with ambition was corrupted, he tooke his heeles, and on his waye to the Court he flingeth to this princely King and Lion. And being come vnto his Maieſties preſence obſeruing all maner of duties

and

and reuerances pertinent to ſo royall a throne (as his ſubtill and craftie Moileſhip knew well ynough to doe) euen forthwith he crept into his boſome, and got into his fauor, ſaying thus. The fame of your Royall Maieſtie which runneth through the world, hath made me not onely to come to humble myſelfe, and to doe my dutie, but alſo to offer your highneſſe my ſeruice: putting him in remembrance alſo that many yeares agoe (in their firſt yong flouriſhing age) the Aſſe his brother and he were verie familier with his Maieſtie: and in maner all one with him. And ſhewing him that he was able to doe his Maieſtie ſeruice in many things, he kiſſed his feete, and offered him armour and horſes to ſerue his Maieſtie and the Realme: adding thereto, that it woulde pleaſe his highneſſe to accept his poore offer: ſaying that a little toothpike doth ſeruice to the greateſt Prince, which he alwaies occupieth in his mouth, being reckened one of the chiefeſt places a man hath.

The Moyle's words greatly pleaſed the King, and turning to his Lordes hee ſayde. Sure my Lordes mee thinketh he hath a deepe iudgement & capacitie, and as I remember in their very youth his brother and he had excellent wittes, and ſee I pray you now how trimly he is come forwarde: I promiſe

promiſe you he hath ſpoken verie clarkly. Surely he is able to doe vs good ſeruice at all times when we call him. And to conclude my deare Lords, vertue cannot longe bee hidden, albeit for a time by ſome euill accident it be oppreſſed. Flame and fire alſo couered with violence, when it burſteth out againe, ſheweth the greater, and maketh waye where it commeth. Beholde how orderly hee came to me. And though we cannot knowe his inwarde minde, and that it were not that it ſheweth: yet is it fitting for a noble Prince to entertaine him that commeth, not knowing him at all. Although the Needle pricketh, yet a man occupieth it to ſerue his turne, and is as neceſſarie as a Knife. Wee will place euery one in his rowme. The firſt ſeate is for the Elephantes, the other for the Camels; the Apes in their place, and ſo forth, to vſe eche one according to his degree and calling. For the nailes may not be placed where the teeth are, nor the teethe where the eyes ſtande, much leſſe the eyes in place of the heeles: but let euery member doe in his place his office pertayning to him. A man to feede Serpents, were a ſtrange ſight and perillous. For he ſhoulde not only ſtande in danger to haue his hande deuoured of the Serpent, but to be ſlaine foorthwith alſo with his ſpitting poyſon. Our common weale is like vnto a bodie which

diuerſly

diuerſly doth occupie diueres meanes. The eares goe not, the feete heare not, the nailes crye not, neyther doth the tongue ſcratch or giue any helpe, as doth the office of the nayles. In thoſe Cities where theſe tame beaſtes doe dwell: they make not Rattes to ketche Hennes, nor Hennes ketche Hares, or Garden wormes ketche Flies, nor Flies ketch Graſſhoppers, but euery one doth his office. The Catte taketh Miſe, the Grey hounde the Hare, the Foxe the Hennes, the Hounde the Foxe, the yong the olde: The ſparrowe Hawke flieth at Quailes, the Goſhawke at Pheaſants, and the Falcon at Partridges. I haue a ſmall Court, and a little Realme, but for thoſe fewe beaſtes of heade that I keepe, they are able to doe ſeruice, in reſpect of other Princes, which kepe a rabblement of raſcals & miſerable wretches, with little honor, and great ſhame. I better like my little and fruitful countrie, than a greater being barren: yea, & I am one of thoſe that loue a good ſeruante, though he be a ſtraunger, as I doe thoſe of mine owne countrie. The fruites of our ortcharde are good, and thoſe that are broughte farre of are not yll. If we ſhoulde feede of no other but of our owne fruites, we ſhould ſeldome fill our bellies: ſaying, I will none of them bicauſe they are none of ours. Then turning to the Moyle, with a certaine

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louing aſpect, he followed on his tale. The worthineſs of the minde and vertue, is that that is to be eſteemed. That ſure is the knowne ſhielde and armes of the true Gentilman, and not the greatneſſe. The King in deede of right ought to imbrace men of ſuch vertues and qualities, rewarding euery one according to his merits, and not to ſhew partialitie to any, and to baniſhe out of his court all thoſe that ſeeke for *ſingularum comodum*, never to repute them for his friendes, nor to accept them for ſervauntes. After theſe and a fewe other wordes hee ſpake, he tooke his leaue of his Lordes, and withdrewe him ſelfe into his withdrawing chamber (as all Princes of like eſtate are wont to doe) calling the Moyle to him, and ſecretely they communed. Who when he ſaw the King make of him, and that he layde his faourable hande vppon the croope of his malice he wagged his tayle, aduancing him ſelfe in his 'Aſſe like maner, and finely couched in Rethoricke his cloked flatterie: and when he ſawe his time, he ſpared not to ſpeake, and thus he ſayde.

Of the Turkie Cocke and what happened to him.

A Turkie Cock (one of the faireſt, of the braggeſt, and alſo the ſtatelieſt in all our quarters)

quarters) was taken priſoner in the battell of the Pigmies, and was ſolde to the King of Pheaſants with condicion to be ranſomed. Who ſeeing ſo fantaſticall a beaſt with ſo great barbs, which ſometime were a pale blew, ſometime a ſkie colour, now changed from that to white, and then to black againe, he wondered to ſee thoſe ſodeine chaunges: and more beholding his ſwelling and raiſing up his fethers, putting forth that horne of fleſhe, he ſayde he neuer ſaw before ſo goodly a woonder. And talking a little with him, hee founde him of a bigge voyce, of fewe wordes, but reſolute, ſo as hee made much of him. And wote ye what? thither came a number of beaſtes of his countrie (vnderſtanding of his captiuitie) to ranſome him. But he being high minded, and reputing himſelfe the chiefe Birde of the dunghill (as true he was) would neuer ſay he was a priſoner, but that he was amongſt the Pheſants for his pleaſure, and thus diſpiſed their fauor and the helpe of them all. On a time there came a friend of his to him, and ſecretly offered to giue him (that no man ſhould know it) ſo much golde as ſhould redeeme him out of priſon. But he refuſed it, and woulde none of it, bicauſe he would not ſeeme to be a priſoner. In the ende (neceſſitie enforcinge him, and remembring his caſe)

caſe) hee was contented to be counſelled by that faithfull and louing friende of his, and cloſely tooke the money (that in fine doth all) and payde it, and ſo departed. For if he had continued in that fooliſh reputation of him ſelfe ſtill, and had dwelled in his obſtinacie, he had perhaps dearly bought the price of his follye. It may peraduenture ſeeme to your Maieſtie that I paſſe the boundes of modeſtie, if I ſhould open to your highneſſe my meaning hereby. I come as your Maieſtie's humble and faithfull ſeruaunt, and true friend, to tell your Maieſtie that I am ſorie to ſee you go no more abrode a hunting, a walking, and ſporting yourſelfe at your pleaſure as you were woont, but that you keepe your Pallace ſtil with malancholie, which was not your woont I knowe. Well, I ſtande nowe before your highneſſe readie to ſpende my life and goods in your ſeruice and quarell: and if I might knowe your griefe, I make no doubt at all but I woulde labour ſo, that your Maieſtie ſhould be ſatisfyed, and lyke of my ſeruice. If you be troubled for any matter concerning the ſtate, or any other thing of importaunce: your highneſſe muſte impart it with a fewe of your faithfull ſeruants, and ſuch as you truſt beſt. And although they be of the meaner ſort, yet they maye ſerue your Maieſtie with hartie looue

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and good will, and doe their beſt indeuour. I haue preſumed vnder you Maieſties good licence to ſaye thus much, bicauſe I recken myſelfe to be one of the faythfulleſt ſeruaunts your Maieſtie hath euer had, or now retayneth.

The Lyon, as King of beaſtes, and that knew before of the wilde Bores report the nature and propertie of this mightie beaſt the Bull, mooued not a whit at theſe wordes, but wiſelye hid that inwardly which hee openly vnderſtoode; and with large wordes and new deuiſes fayned diuers his perticular accidents, ſaying that he was not well at eaſe, and founde himſelfe ſubiect to his ordinarye ague. And thus the King and Moyle diſcourſing togithers (a happie chaunce for the Moyle, and an yll happe for the Lyon) the Bull that was harde at the Court gate gaue three or foure terrible lowes that the Lyon ſhooke agayne to heare him as one that was more afrayde now than he was before, by reaſon of the great noyſe and rebounde of his voyce: and not able any longer to hide his griefe, he ſayde. This voice ſo bigge and terrible runneth throughe my whole bodie, and in counſell I tell it thee, (knowing thy troth and fidelitie to me) I promiſe thee I am afrayde of my Kingdome: and my reaſon is this. That ſeeing the voyce of this

fearefull

fearefull beaſt is ſo great (as thou heareſt) it is lyke his bodie is aunſwerable to the reſt, which if it be, I am in no ſafetie. And now without further ceremonie thou knoweſt the whole cauſe of my ſodeine chaunge and feare, therefore in this caſe I would be glad to heare thy opinion and iudgement.

Mightie Prince, if no other noueltie or occaſion haue cauſed you to refrayne your pleaſures but this voice which I haue heard, me thinketh it is but ſmall and not to be accounted off. Your noble courage ſhould not be afraide of anything before you know it, and what it is, and whether it be to be feared or not: as I will let your Maieſtie knowe by this tale I will tell you ſeruing for the purpoſe.

Of the Foxe and his fooliſh feare.

A foxe with all his familie chaunged his hole, and got him to another, and harde by the ſame, there was a little cottage, where dwelled a .xxv. Muleters with their Moyles, and euerye morning betimes they came to lade them. You muſt vnderſtande that the noiſe of theſe ſundrie ſortes of belles and other trappings that they put aboute theſe beaſtes, made all the countrie ringe

ringe with that mad noyſe. The Foxe hearing the ſounde of thys yll fauored noyſe ranne quickly to hide himſelfe in hys hole, where he lurcked ſtill till the noyſe was gone: which was ſuch, that it feared the Pullen, and ſcared him from his pray. One day this Foxe being on the ſide of a hill, hearde againe this ſearefull noyſe of belles, and lifting up his heade to looke about him, there he ſawe theſe bleſſed Moyles comming with their belles, and laughing to himſelf, was aſhamed of his ſimplicitie. The ſame ſaye I vnto your Maieſtie, that my opinion is, that this your Maieſties feare is ſuch a like fantaſie: and bicauſe your Grace ſhould be informed with ſpeede of this matter (aſſuring your Grace to kepe your griefe ſecret) I doe offer my ſelfe, if it ſtande with your pleaſure to goe abrode into the Countrye, and to diſcouer the thing vnto you. And ſo ſoone as I ſhall haue knowledge of the beaſt and of his qualitie, I will forthwith aduertiſe your Maieſtie howe it ſtandeth, what the matter is, and how this geare goth about. And you ſhall know it euen as it is, I will not miſſe a iotte, leaſt you ſhould be informed contrarie of ſome timorous beaſt, taking one thing for another. Therefore I beſech you ſir comfort yourſelf, and let him alone that knoweth it: and thus he tooke his leaue, and

trotted

trotted from the king. The king highlye commended his counſell and aduice, and willed him to diſpatch that he had promiſed.

This worſhipfull Moyle was ſcant out of ſight, but the Lyon beganne to haue Hammers in his head, and to imagine a thouſande ſtraunge deuiſes, and grewe in choler with himſelfe, ſuſpecting and fearing both at one time: and ſayd. Well, what and he double with me? yea, and how if he beguile me with his cloked colour to doe me good? ſure his ſoothing words doe not like me, mee thinketh he is to full of them. May not hee tell him with the terrible voyce, that I am afrayde of him? and out of doubt for as much as I can imagine, he cannot but be a beaſt of a marueylous ſtrength: and adding thereto the others treaſon, it is another maner of thing than to be but afrayde only. For betweene them both they may vtterly vndoe mee. Many other miſhappes fall out in this bucke, that if I had not this thought (feeling my feare) might happen. And peraduenture too this beaſt is enimy to the Moyle, and wil ſet him vpon me, to thende that I ſhoulde reuenge ſome injurie done him: and if he be as vnhappie as he ſeemeth for, out of doubt hee will not fayle to put a flea into his eare. Sure I ſhall be driuen

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to flie and haue the woorſte. O wretch that I am, what haue I done? alacke I ſee I haue done amiſſe, I have taken a wrong Soowe by the eare, and ſo going in the darcke I muſt needes fall. And thus the Lion out of one doubt leapt into two or three more, and ſtoode betwixt life and death, with no leſſe hope than great feare. Hee went vp and downe his Pallace like one halfe lunaticke, fretting and chafing, now aboue, then beneath, ſtill looking for the Moyles coming, which had broken his appointed houre with the Kinge: yet at length looking out at a windowe (which opened to the playne fieldes) he eſpied the beaſt comming with a wondrous ioy. His Moyleſhip brauely yerked out with both legges, and liuely ſhook his eares and head. He brayed and ſlong as he had bene madde. The Lyon as though he had not bene grieued at all, returned againe into his place, and looked for the Moyle. Who arrived, was receiued ioyfully, and with good countenance of the whole court. The King after theſe graue ſolemnities and ceremonies done, retired into his withdrawing chamber with the Moyle: and vnderſtanding by him that this beaſt the Bull was faire, gentle, and pleaſant withall, (and that for no reſpect he ſhould once ſeeme to ſuſpect any thing in him, but if it had bene

his

his Maieſties pleaſure he would rather have brought him to his preſcence to haue done his dutie to him) hee reioyced much, and for very loue and kindneſſe imbraced and kiſſed him an houre long togither. And hearing by him that this Bul was wife, and of good capacitie, and able well to execute; hee ſent him backe againe with charge to bring him to the Court, at leaſt to vſe all meanes and perſwaſions he coulde poſſible to bring him thither. The Moyle putting on a newe paire of ſhooes to doe the Prince ſeruice, galloped as he had flowne, and ſtraight he was with the Bull, whom he founde lyinge in the ſhadow, chewing of his cudde: and the Moyle lying downe by him began to talke in this maner.

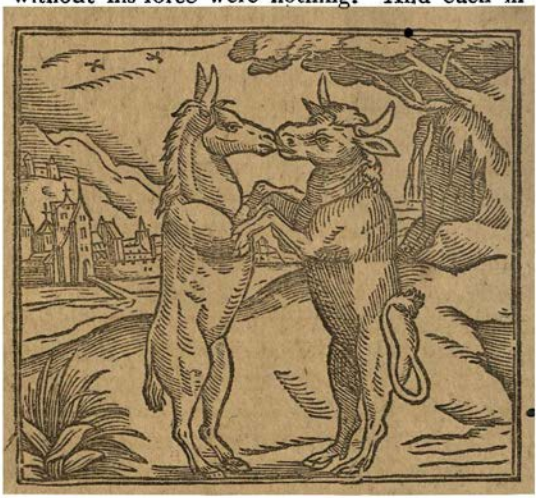
O faire Bull, and more than beloued brother: knowe thou I am Secretarie to the King of all vs vnreaſonable beaſts, and am ſent to thee from the Lyon moſt puiſant and mightie, not only of men, but of ſtrength aboue all other vnſpeakable. And as a friende I come to tell thee, that this gronde thou feedeſt on, and dwelleſt in, is not thine, but pertaineth to his Maieſtie. By reaſon whereof he hath manye times put himſelfe in armes, and aſſembled his force, with minde to giue thee battell, and chaſe thee out of his Realme,

Realme, and peraduenture to take thy life from thee alſo. But I that am to him as I am (it maketh no matter:) was a meane vnto his Maieſtie (as it is a part of all honeſt beaſtes) and tooke upon me this iourney to thee, and haue promiſed the King in thy behalfe (I knowe thou wilt not deceyue mee) that thou ſhalt come vnto his Maieſtie, adding further too, that if thou hadſt knowne his Maieſtie had bene at hand (as he was indeede) I was bolde to ſaye thou wouldeſt haue come to his highneſſe, & humbly haue done thy dutie to him. Aſſure thyſelfe he is a King that honorablye entertaineth, rewardeth, and requiteth any ſeruice done him by his faithfull ſeruants, and he is not alſo forgetfull of his friendes good willes. And if thou wilt be but ſuch a beaſt as thou oughteſt to be, I warrant thee thou ſhalt ſet thy foote by the Kings and bee no leſſe thought of than he, and will he nill he thou ſhalt be as well fedde euery day as hee. If thou wilt not come aduiſe thee, I haue ſayde, thinke vpon it: thou art olde ynough, there fore thou knoweſt or ſhouldeſt knowe what thou haſte to doe. He is King here and will bee King too. If thou wilt not ſhewe thy ſelf a ſubiect, the Kinge is to doe as he thinketh good, and ſo I leaue thee. The Bull that had no more the white fome in his mouth and had loſt his luſtie

courage,

courage, wanting his yong and wonted force, conſidered of it like an aged bodie, as hee had bene a gelt Oxe that had drawne in plough a xij yeares, and aunſwered many wordes confuſedlye, running from one thinge to another, and thus they went debating and kneading of the matter togithers a good while; the Bull ſtanding rather in feare than hope; which feare this Moyle with hys true reaſons brought out of his heade againe. The Bull perſwaded by the Moyle was contented to go with him, relying ſtill upon his promiſe. Who gaue him his worde that he ſhould by this iourney (in goinge to ſhewe his duetie to the King) haue no maner of hurt, neither in word nor deede: and this promiſe alwayes kept, he ſayde he woulde willinglye abide with the Kinge. Then the Moyle bounde his promiſe with a ſolemne othe and that with as great an oth as a Moyle might ſweare by: and that was by the eares of the Aſſe his brother. And then touching their feet togithers (I would ſaye handes in beaſtes is vnderſtanded) they kiſſed in the verye mouth euen with their tongues, and ſo went on the neareſt way. The King ſtanding in his ſtately Tarras, (mounted in the higheſt place of his Princelie Palace) looking rounde about the Countrie, thinking it a thouſande yeares till he ſawe this mightie Bull: beholde he ſpied the

the Moyle comming and the faire Bull by his ſide, marching demurely with his harde horned heade, that in ſhow he ſeemed a great Lorde. Then ſayde the King to himſelfe. O, what a goodly proportioned beaſt is hee? My Kingdome without his force were nothing. And euen in



that moment at the firſt ſight hee fell in loue with him. And nowe come to the Kinges preſence, this Bull kneeled downe, kiſſed his hande, and ſaluted him: and did ſo finelye and cunninglye excuſe his negligence in comming to his Maieſtie, that the Lordes ſtanding rounde about

about the King were rauiſhed with his wordes, they did ſo pleaſe them. The King bade him ſtande vp, and willed him to tell the cauſe why he kept ſo long in thoſe fieldes, and what hee ment to braye and rore ſo terribly. The Bull tooke vpon him the oratores part, and ſtanding aſide from the beginning to the ende he tolde him the whole diſcourſe of his miſeries. So that the whole auditorie pitying his miſhaps became his friends. This Bull in his Oration, ſhewed him ſelfe to be a great Bacheler in Rethoricke, a great Maiſter in Arte in grauitie to expounde things and a marueylous high hill of eloquence. The King wondering at his yeares, commanded ſtreight ſtables ſhould be provided for his Lordſhip, and gaue him an infinite number of ſeruaunts to wayte upon him, making him Prince of Bulles. Dukes of Beefes, Marqueſſe of Calues, and Earle and Lorde great Maiſter of Kyne: and with a wonderfull great prouiſion he furniſhed hys rackes yearly, and made hym of his priuie counſell. After he had imployed him a while, hee knewe his worthineſſe and diſcretion: ſo that in the ende he made him Viceroy & greateſt Lorde of his Realme.

This Moile alſo that liued in Court in ſeruice of the Prince, more than a fewe good wordes, courteous

courteous entertainement, and familiar acceſſe he had to the King hee could neuer get landes nor poſſeſſions: howbeit he obtained many pretie ſuites of the Kinge, nowe for one man, than for another. Further, he was ſo bolde and familier with him that hee woulde not ſticke to giue him worde for worde, nor forbeare him an inche. And paſſed many things by the Bulles meanes, which his mightie Bulſhip gaue him gratis, for that he was as a ſworne brother to his Moileſhip. In the ende this Moyle growen thus great began to looke hie, and prouinder pricked him ſo, that like a beaſt (forgetting himſelfe) he muſt needes take vpon him to reproue his Maieſtie of parcialitie, and ignoraunce; and hauing no bodie that he might truſt to breake withall he was ready to burſt for anger. Wherefore he was forced to ſeeke oute the Aſſe his brother, and to make him priuie to the matter, knowing he had none ſo ſure a friend to him whom he might truſt but he. When they met, he beganne to tell him at large his whole griefe and trouble, complayning of the ingratitude of the King all at once, that he had ſo long followed his tayle, and had neuer any thing of him worth his trauell; and if I had done no more but brought him out of the feare he was in, and to bring the Bull to his preſence. And here hee poured out to the Aſſe a worlde

of

of wordes, ſayings, and deedes. The Aſſe that heard him all this while, began now to ſpeake.

I tolde thee ynough that thou wouldeſt be to buſye in matters: in faith brother thy braine ſwimmeth nowe. Thou muſt not be ſo fonde to take all flyes that flye in the Court: Thou ſhouldeſt haue conſidered this in the beginning brother mine, (but thou wouldeſt not be ruled). And haue perſwaded thy ſelfe that this ſhoulde happen to thee and woorſe. Thou wert a verie beaſt, a beaſt thou haſt ſhewed thyſelfe, and a beaſt thou wilt continue ſtill, but it ſkilleth no matter, as thou haſt brewed ſo bake, and there an ende. If thou wilt not be called by the Kinge to deale in his matters, why doſt thou (foole) put thy hande in the fire, and meddleth with that thou has naught to doe? Thou that mighteſt haue liued quietly at home & at eaſe: what the goodyere ayleſt thou to clyme to the toppe of trees? See nowe what thou haſt done, and whereto thou has brought thyſelfe: quite out of fauor with the Prince. Neuer ſharpe thy tongue if thou wilt not haue it cut thy hande when thou occupyeſt it. What knoweſt thou whether the Bull lay this heavy burthen on thee, knowing now thy double dealing with him in his comming to the King? Well doe as thou wilt, if thou carie a Snake in thy boſome, what

can

can I doe withall? Mee thinketh this thy miſhap is much like to that that happened to the holye man in the other mountaine by a theefe of that countrie: and bicauſe I would haue thee knowe it to ſerue thy turne another time, thou mayſt heare it.

In the top of *Pirinei* Mountaynes, harde to *Pampilona*, a Citie of *Nauarra*, in a mountayne called *Verrucola dell amiraglio* (where the Deuill left *Malagigi* the notable coniurer when hee brought him to the iourney of Ronciſualle) there dwelled a ſolitarie man giuen altogither to the contemplation of the high and celeſtiall things of God, who was viſited for his holyneſſe and doctrine of all the countrie. So it fell into the King of *Canetteria* his heade to go ſee him alſo, and thither he went. Who when he founde him deepe in iudgement of high myſteries (as he was moſt ignoraunt in baſe and mean things) he gaue hym great treaſure to buylde and ſuſtaine him without trauayle. An olde long practiſed and beaten theefe hearing of this richeſſe, imagined ſtreight with himſelfe to ketche two Doues with one Beane; and one nyght he toke his iourney towardes this holy man, and when hee was come to him, pitifully bewayling the yll lyfe he had led, he prayed the ſielye ſoole to keepe

keepe him company in his prayers, and to teach him the good and holy commaundements of the lawe. And forthwith he gaue himſelfe to faſting and prayer. So that this holy and ſimple man thought he would haue loſt his wittes, and thus with his cloked deuotion by little and little he made himſelfe maiſter of the houſe and riches. One night this ſtowte theefe caryed awaye a great ſumme and value, cleering the houſe of all that was ought woorth (as a Barbers baſin) and bought him a Hogge. This holy deuout man ryſing in the morning, and miſſing all his neceſſaries, hee wondered with himſelfe, but moſt of all hee muſed that all his golde, ſiluer, and things of value were ſhrunke awaye. Yet hee had ſuche a heade that he ſtraight thought vppon the malice of his vnhappie ſcholler, lamenting much the loſſe of this ſtrayed, or rather altogither loſt man. But to heare of him agayne he wandered through many a countrie, carefully ſeeking vp and downe, at leaſt to meete with him, though hee might 'not recouer his goodes, and it grieued him ſore to be in the middeſt of his ſorow, for the loſſe of the one and the other. This good man being in good hope yet, met in the waye with two wylde and ſauage Gotes, which were at deadlye foode togither, and tried it out by the heades for lyfe and death, to which fraye came

alſo

alſo the wylde Foxe, that ſtepping in betweene them both, lycked vp the ſtreames of bloude that fell from their harde horned heades, and tending ſtill this bloudie feaſt, not regarding the daunger he was in they fiercelye meeting their bodies togither, cruſſhed this Foxe betweene them, both ſtrayght to death, who deſeruedly payde his proude attempt. The holy man ſeeing thys chaunce, kept on his waye, and came at length to a great towne: and bicauſe it was night, bichaunce he came to be lodged in a pore old beade womans houſe that playd the Bawde, whych had laide hir egges for hir ſelfe long time before, & then was glad to haue others to lay egges in hir houſe, of which ſhee otherwhile liked to feede on and to take ſome little profit. But at that preſent time the yong faire Henne ſhe had in hir houſe at halfe of the profit, ſhe had a Cocke by hir ſelfe, and would be troden of no other. Now the Bawde ſeeing ſmall profit come of hir egges, ſhe tooke on lyke a mad woman. And the yonge Henne keeping hir ſelfe ſtill to one Cock, ſhe was not able to liue ſo on it. This made the woman madde for anger, inſomuch as ſhe detirmined one daye to giue him a remedie for this: and the fooliſh Henne hauing appointed hir friende and Louer one night, and prepared a certaine drinke to breath him in his iourney, and to make him

luſtie

luſtie, it happened ſhee vnwittingly chaunged it, and in lieu of hir firſt and coſtly potion, ſhee placed where hir Louer ſhould lie a receyt of *oppium.* This Cocke ſleeping ſoundly coulde by no meanes be awaked: ſo that the poore broken Maide went up and downe the chamber like one ſtraught of hir wittes, and thought to go out for ſomewhat to wake him, ſaying that he that gaue this potion had ſure chaunged Violles: and going hir waye abrode to ſeeke remedie, the Bawde thought ſtrayght to diſpatch him. And hauing prepared already a Quill which ſhe had fylled with fine venimous beaten powder, ſhee went and put it to the mouth of this ſleeping Cocke, and blewe at one of the endes to make it enter perforce into the body. But it happened farre otherwiſe than ſhee looked for. For euen at that inſtant there came ſuch a blaſt of winde from him that had the *oppium,* that ſhe hauing hir mouth ready to blowe, receiued with the force of his winde the whole powder into hir owne bodie, which was made ſo ſtrong that forthwith ſhee fell downe dead. And thus weening to haue deliuered the yong Mayde from him, to haue gotten the more gaine to hir ſelfe, ſhee quit hir ſelfe of hir owne life. As man ſhoulde neuer for any vile corruption relieue one to hurt another. For neyther doth Gods lawe nor the lawe of nature

nature beare it. And in the ende the worlde will hate ſuch wicked meanes, though for a whyle and at the beginning it ſeemeth to fauor them. That this horrible fact and miſchiefe was miſliked the world doth know it, teſtified by ſo many written authorities: ſhewing that hee which gaue himſelfe ouer in praye to vice, and ſhee for hir wicked fact, were both buried togithers in one graue. The whole Planets aſſembled themſelues togither to conſult vpon condigne and ſolemne puniſhment: bicauſe they would not ſuche wickedneſſe ſhoulde paſſe without memorie, teſtomie, and perpetuall record of eche others deede. And all ioyntly concurring togithers in conſent, agreed to frame a notable Monument, as now followeth. They turned the Louer into a Moyle, and the deade Woman continuallye rode vpon him through wild and ſauage countries, ſtill laying on him with a rodde without ceaſing. This holy man departed from his lodging, and the night following he came to ſuch another, in maner greater, or at leaſt the like. A yong maried wife intiſed by an olde Bawde fell to naughtineſſe, and ſtill as opportunitie ſerued the yong man hir Louer came into the gardein of hir pleaſures. The huſband being ware of hir trade, fayned to go forth, and ſaw all the becknings and promiſes: ſo vpon a ſodain he returned into hir houſe and without

without any word at all tied his wiue's belly to a naked pillar, and laid him downe to ſlepe behind the ſame where hir Louer muſt needes come in: who walking at his appoynted houre, and miſſing of his purpoſe, went ſtraight to the Bawde, and made hir go into the houſe, which bichance had the keye giuen hir of the fore gate by this yong wedded wyfe. And when ſhe came in, finding her bound, ſhe vnloſed hir, and ſtoode hir ſelfe tied in hir roume, and ſent this pleaſaunt wife awaye to fetche a good night. In the meane time the huſbande of this yong woman awaking, deſirous to knowe how all things went, he called his wife many times, but the Bawde would not aunſwere for hir bicauſe ſhe would not be knowne. The Goodman riſing up in the darke in a rage ſayd, wilt thou not aunſwere me? with that he flue upon hir and cut of hir noſe. The Bawd was whiſht all this while, and dare not ſpeake for hir life. The yonge woman that had bene feaſted abroade and ſweetelye taken hir pleaſure, returned home, and ſeeinge the olde Bawde thus vnhappilye dreſſed for hir ſake, it grieued hir verye ſore (yet gladde hir ſelfe had eſcaped the daunger) and ſo untying hir, bounde hir ſelfe againe, and ſent this wretched Bawde home without a noſe. The Bawde departed thence, the yonge woman called hir huſbande,

and

and making pitifull mone ſhewed hir innocencie: and that this is true ſayde ſhee, beholde my face (is as it was at the firſt) made whole againe by God (reſtoring me my noſe) bicauſe I am true to thee, and to let thee knowe thou haſt done mee open wrong. The fooliſhe huſbande ranne for the candell, and found hir noſe faſt to hir face (which he beleeued he had cut off) as if he had not touched hir: and aſking hir forgiueneſſe, ever after he loued hir antierly, and thought hir honeſt. The olde Crone and Bawde returned to hir houſe with hir noſe in hir hande, and hir face all beſmearde with bloude: yet fortune fauored hir in this, that ſhee was a Barbers wyfe, and hir huſband ryſing early in the morning before daye to ſhaue the tayles of the Monckyes of Portingale (for there there groweth heare on their Buttockes, and no where elſe) called to hys olde wyfe for his Combe caſe with razors and other trinckets. Nowe ſhe being thus handled as ye haue hearde, (loth to ſhew hir ſelfe) put it to aduenture, and giuing hym all his conceytes within the caſe, ſhe reached hym the razors in his hand, the blades not put into the hafts. The poore man haſtie of his worke, in the darcke haſtilye took the razors in his hands, and all to cut hys fingers: and then for anger (feeling his fingers cut) he threw them frō him with great violence.

violence. With that this craftie olde Bawde cryed out amaine, alas, alas, my noſe. And taking one of thoſe razors ſhe al to bloudied it and ſtraight ſhewed him (hir huſbande coming with the light) the bloud, hir noſe, and razor. The huſband aſtonied at this, to ſee this in maner impoſſible happe, ſhee ſtanding ſtowtely to it, cauſed hir friendes and kinsfolks to be ſent for, & pitifully complaining to them they altogithers went to preſent this chaunce to the Lordes and rulers of the towne, and made hir huſbande be puniſhed. This holy man (as one in deede that ſawe this practiſe) loth to ſee the innocent huſbande ſuffer for his wifes falſe accuſation: went to the ſeſſions at the day of his araynement to witneſſe a troth for the ſeilye man. And as he was bent to ſpeake in fauour of this poore Barber, he ſodeinly eſpied that olde beaten theefe that had robbed him, and whom he went ſo long to ſeeke, who was euen newlye puniſhed for an olde offence he had done. This good man forgetting to follow the barbers cauſe, and to doe that good he came for: cried oute vppon the Judge for iuſtice agaynſt the theefe (as hee that in deede had more minde of hys golde than of deuotion:) and beſought him he might haue ſome part of his owne that was left, ſince he coulde not poſſible recouer the whole. The Moyle that all

all this while had hearde the Aſſes long diſcourſe, replyed ſtraight and thus he ſayde.

O I perceyue your meaning well ynough (good brother Aſſe) and I knowe I take yee right. If this holye man had ſerued God and not caſt his whole minde on this worldlye pelfe, he had not had that loſſe he hath, nor bene troubled as he is. If this carren Bawde had beene at home at hir houſe ſtill, ſhe had kept hir noſe on hir face. And that other Bawde to, if ſhee had not minded to haue killed the Cocke of hir yong Henne, ſhe alſo had not died. Laſtly the theefe had not ſuffered death if he had let the olde mans goodes alone: and my ſelfe (to ſay truly) ſhoulde not ſuffer nowe ſuch griefe, if I had but onely followed mine owne buſineſſe. I graunt that if I were as I was at the firſt, I would not once ſtirre a foote to meddle in anye bodies matters but mine owne. But well, well, what remedie now? ſince I am in for a Birde, and cannot get out, and being ready to burſt for ſpight I beare the Bull that he is thus made off, and ſet vp: by the Maſſe I will ende it one waye or other, by hooke or crooke, or it ſhall coſt me the ſetting on, runne dogge, runnè deuill. Sure as a clubbe I will rayſe ſome ſlaunder of him, to eaſe my hart burning withall, and to bring him if I may out of credite. And this

cockle

cockle that I will ſow may perhaps be profitable for the King. For many times we ſee that men raiſed to high degree, commonly practiſe things hurtful to the Prince and ſtate: or elſe that the ſubiects as otherwhile gouerned by him they miſlike, doe ſtreight rebell againſt the Prince. If I ſet in foote, I tell thee it were well done of mee, that the Kinge might not in time receyue as much hurt of the Bull, as the Bull hath receyued goodneſſe of him. The Aſſe lift up his head, and girned at his brother to ſee his ſtubborneſſe: and ſayde vnto him. O brother mine, I am ſorie for thee. I ſee thou art in health, and yet thou takeſt Phificke to bring thee to an Ague: for vnder the colour for letting fall thine eares in token of humilitie, thou wilt fling out apace. Better ſit ſtill than riſe and fall. Put vppon thee honeſtie and vpright dealing, let them bee euer thy beſt friendes and countenance: and lift not up thy hart ſo much with paſſion, leaſt it happen to thee, (not thincking of it) as it did to him that ſhooting at rouers up and downe in the woodes (ſuppoſing no bodie to be there) was ſhot at againe with his owne ſhaft, and ſo hit in the breſt died ſtraight. 'Thou playeſt ſeeſt me ſeeſt me not, and perſwadeſt thyſelfe that none will ſpie thy wicked practiſes, when in deede thou ſhall be payde home and neuer knowe who hurt

hurt thee. But I wonder how thou dareſt once take vppon them to offend ſuch a mightie beaſt. He is wiſe, of great ſtrength, and hath great credit, beſides that he is in fauor, and doth what he liſt: and what he doth, the King doth. O Maiſter Aſſe ſayde the Moyle, Nowe like a foole thou ſpeakeſt. Thou knoweſt nothing if thou beleeue that the greateſt perſons onely can reuenge and none others. Seeſt thou not that ſometime the ſimple and ignorant doe not regard nor aſteeme the good and vertuous: and many times doe them ſhrewde turnes and diſpleaſures? The Commons robbe the Gentlemen. But what more? the little ſometime eateth vp the great: and the Coward killeth the valiant. And bicauſe I haue hearde thee a while, and haſt alledged many fables and examples: thou ſhalt now liſten to mine another while, and ſo wee will conſult what is to be done. Jeſu thou makeſt this Bull wonderfull great, and mee but a poore beaſt and of no account, but I pray thee heare me, being poore and little as I am.

Of the Eagle and Beetell, and what commeth of ſelfe will.

In the cliftes of Mount *Olympus* there haunted a yong Leueret, feeding continually in that place: and an eagle ſpying, marked hir forme where

where ſhe ſate, and at a trice came downe to ſeaſe on hir. This pore Leueret ſeeing hir ſelfe thus diſtreſſed vpon the ſodeine, called on the Beetell that was makinge certayne little Balles, I can not tell what, and bade him helpe hir. The Beetell fiercely turning on the Eagle, bade hir get hir thence, and let hir alone, for ſhe was his. The Eagle beholding the fooliſhe Beetell, how he ſtoode on his feete ſtowtly aduancing himſelfe ſmyled, and laughing ſtill fedde on the vnfortunate Leueret till ſhe had deuoured hir all, not weyghing the Beetell one of the woorſt and leaſt feathers on hir backe. The Beetell looked vppon hir, and put his finger to his mouth, and threatning hir went thence attending his balles agayne, as who ſhoulde ſaye: tyme will come when I will bee euen wyth thee. Within a whyle after the Betell carying this iniurie in minde, ſawe thys Eagle in loue, and dodging hir to hir neaſt, hee came thither ſo oft, that at length he founde egges, and lifting up his tayle hee beganne to rowle them vp and downe (the Eagle being abrode) and rowled them quite out of the neſt, euen in maner when the yong Eagles were almoſt readye to bee hatched, and with the fall the laye at the foote of the rocke broken, and quaſhed all to peeces. When the Eagle returned

turned to hir neaſt, & ſawe (hauing a verie good eye) hir children in a hundreth peeces, ſhee pitifully lamented, the teares trickling downe hir cheekes. The little beaſt that in a hole ſtoode to ſee the ende of this tragedy, ſeing the Eagle take on thus heauily, ſaid vnto hir: nay, nay, it makes no matter, thou art euen well ſerued: thou wouldeſt not let my Leueret alone, and with that he ſhronke into his hole, that the deuill himſelfe could not finde him out. So that my good Maiſter Aſſe and deare brother, a man muſt beware of will: for all thynges may be brought to paſſe, and nothing is hard to him that determineth to doe it. Well yet heare another and then woonder as thou wilt. It booteth not to ſtriue agaynſt the ſtreame.

There was a Rauen that in the top of a great old tree, in a hollow place of the ſame (where none could find out hir neaſt) did euer lay hir egges. Beholde there came out of a hole at the roote of the old rotten tree a Snake, which leape by leape got vp to the toppe of the tree, and ſucked theſe egges when they were newly layde: and woorſe than that, what prouiſion of vitailes ſoever the Rauen had brought to hir neaſt, the Snake ſtill deuoured, ſo that the pore Rauen could neuer haue hir

prouiſion

prouiſion ſhe prepared agaynſt foule weather. The fooliſhe Rauen got hir to the Foxe hir couſin to aſke him counſell, and when ſhe had told him all and more, ſhee reſolued ſtrayght to flie on the toppe of the Eagles heade, and to pecke out hir eyes: and therefore ſhee deſired to knowe the Foxes iudgement. Beware ſaid the Foxe, do it not: for it will not fal out as thou thinkeſt. Doeſt thou not remember what our elders were wont to ſay: that it booteth not to ſtriue agaynſt the ſtreame, nor preuayleth to be reuenged on him that is ſtronger and mightier than himſelfe? but malice and treaſon onely muſt ſerue that turne. Therefore lyſten a little, and thou ſhalt heare this notable chaunce.

Firſt of felowſhips heare mee but foure wordes by the waye, and then ſay on that that muſt be ſhall be. The Bull was euen predeſtined great, thou a Moyle, and I an Aſſe. He that is odeyned to be a King, thoughe hee be a Plowe man, I beleue ſure he ſhall be King, and that heauen doth direct all things aright and not otherwiſe. The examples are verie good, but yet how things will fall out the ende ſhall trie it. Now on Gods name, ſay what thou wilt.

There

There dwelled a great Paragone of India (of thoſe that liue a hundreth yeares and neuer mue their feathers), a bird of the water, aire, and earth, in a great thicke cloſe knot of Roſemarie vppon a pleaſaunt Lake, placed beneath amongſt the little hilles spred ouer with herbes and flowers. And always in his youth he liued (as his nature is) of fiſhe, the which with ſome deuiſe hee tooke by moone light with great ſweat and labor. And nowe being aged, and not able to plunge into the water with his wonted force, he was driuen to flie in the aire and feede on Crickets,

Crickets, which beyng fewe in number, he was almoſt ſtarued for hunger. But one day ſtanding by the riuers ſide all ſadde and malincholy, loe there commeth a great Crabbe wyth hir legges ſpred abrode to the bankes ſide which ſayde: Sir Fowle how doe you? in faith quoth he, naught at home: for we haue yll newes abrode. I pray you what are they ſayde the Crabbe? Certayne fiſhers ſayde he that within fewe dayes with ſome engines and deuiſes will drie vp this Lake and take vp all the fiſh. But I pore wretch, that yet other while had one, how ſhall I doe? I would I might ſaue them (ſince I am like to loſe them) for the benifite that I haue had ſo long time, and that I might take them out of the Lake, & flying carie them to ſome other ſurer place. The Crabbe hearing ſo yll newes, called to Parliament all the Fiſhes of the Lake, and told them this matter. The fiſhes foreſeeing the daunger at hande, had preſent recourſe vnto the wylde Fowle for counſell, to tell him howe it ſtoode wyth them: and ſayde vnto him. If this be true, out of all doubt we are in great daunger: therefore giue us the beſt counſell thou canſt, as well for the loue thou beareſt to this Lake, as for the ſeruice we looke to do to thee, honeſt Fowle. The Paragone that knew there was good paſture and a fertile

fertile ſoyle, caught holde, and bitte ſtreyght: ſaying. The great loue I beare you (quoth hee) dear brethren myne, for that I haue been bredde, fedde, and brought vp in this Lake, euen to crooked age, maketh me truly to pittie yee, and ſure I am and will be ready to doe yee any good I can. Therefore in my opinion (and yee will be ruled by mee) you ſhall doe beſt to gette you hence, and tarye not their comming, for they wyll ſpare none: all is fiſhe that commeth to nette with them. And bicauſe I am practiſed in the worlde (as he that goeth in euery place) I can tel you there are a thouſand places fairer than this, better, and a cleerer water, and were marueylouſlye more for your profite and healthes: and if ye be contented, I wyll tell you where and how. All at once yeelded to him, and greatly commended him, (O fooliſhe fiſhes to beleeue ſuch a beaſt) prayinge him to diſpatche the matter wyth as much celeritie as might be. He willed then ſome of them to get vnder his pinions, and to hold faſt with their billes by the fethers of his tayle, and ſo to trayne them on, hee diued ſo farre vnder water that they might conueniently faſten themſelues in order to flie with the Fowle. And when they were mounted on his backe he tooke his flyht fayre and ſoftlye to the toppe of one of thoſe high mountaynes,

and

and ſetting them downe on the ground he eate them al at his pleaſure. This manner of fiſhing continued a while bicauſe it went forward day by day as he beganne, ſtill filling his bellie. But the ſhe Crabbe that was rather malicious than not imagined that thys Fowle had wrought ſome deceite, and euen then there was a Tenche that ſhe loued well ready to goe wyth the Fowle as the reaſt had done before, and this Tenche was ſo plumme and fatte that ſhee might well ſerue him for a good meale. In the ende the Crabbe ſayde. O Fowle my deare brother, I would thou wouldeſt carye me to the place where the other fiſhes are: and hee was contented. So he gaſe vp on horſebacke as it were, and with hir feete claſped the Fowle about the necke, and he ſtreight mounted into the ſkyes, as one that ment in deede to let the Crabbe fall and breake in peeces: and euen then hee eſpyed for the purpoſe a heape of ſtones where he thought to woorke thys feate to let hir fall. The Crabbe beholdinge the garbage and offal of thoſe deade fiſhes, ſeeing the ymminent daunger ſhe was in, ſtreight opened his mouth and ſeaſed on the neck of the Fowle, holding as hard as ſhee could for hir life: and ſhee kept hir holde ſo well, that ſtreight ſhee ſtrangled him, and the Fowle fell downe deade, the Crabbe on his backe aliue without

without any hurt at all. The Crabbe returned home to hir Lake, and tolde all the miſchiefe of the Fowle, and in what daunger ſhe was in, and howe ſhee had freed them all from his deuouring throte. Which vnderſtoode the fiſhes all wyth one conſent gaue hir many a thanke.

The Foxe telling his tale, came to giue this counſell to the Rauen, that he ſhould goe into ſome neighbours houſe and ſteale a Ring, but ſteale it that he might be ſeene take it, hopping from place to place, ſnatching here and there till he came into the Serpents hole. For by this meanes being aſpied with the maner, euery bodye woulde runne after him, and then he ſhould let it fall into the Snakes hole. They to get the Ringe againe would digge into it, and ſeeing the Serpent, they ſhould by this meanes come to kill her. The Rauen lyked the Foxes opinion, and robbed from one a Jewell of good value, and caried it thither, whither all the yonge people ranne after him, and digging the hole, the Serpent came out amongſt them, and they ſlue hir. And thus with one little reuenge he quited many injuiries done him. The Aſſe that knewe his ſubtile practiſes well ynough, aunſwered. And ſo am I of thy opinion, ſpecially if one deale with a foole, or with one that will put

put a viſer on his face, and that imagineth none can make it ſo faſt and fit as himſelfe, and that truſteth altogither to his money, eſteeming no bodie, and liues ſitting in his chaire without any care. The Bull doth not ſo, for I haue alwayes knowne him in his affaires no leſſe ſubtill than wiſe, and likes to heare euerye bodie, but ſpeciallye to followe the counſell of graue men in his matters. And touching this matter I dare boldly ſaye to thee and aſſure thee, that the Bull hath a great confidence in me, bicause I brought him to the Court vnder the ſafe condite of my worde, (although it needed not) and the other that I made hym, will make him beleeue me in anye thing I ſaye: and therefore let him come when he liſt, I haue done his errant well inough I warrant ye. He reckeneth himſelfe ſafe with me but I will playe him ſuch a part as the vicious and wicked Foxe played another Lion (as the ſtorie following reiciteth), being like to haue bene deuoured of him.

Of the Foxe and the Lion and of the Foxes deceit to kill the Lion.

There was a maruelous drougth in *Arabia Petrea,* in that yeare that the hote burninge windes were, and as I remember it was euen vppon

vppon the making of the Leape yeare in that countrie, and being the firſt time alſo of it, ſo there was no water to be had any where, but onely a little ſpring in the toppe of the Mountagne called *Carcobite*. At that time there lay by that ſpring a braue and fierce Lion, which as we poore beaſtes went to the water to quench our thirſt, ſet vppon vs, and deuoured vs, or at leaſt ſlue vs. So that he made a Butchers ſhambles greater than anye Butcher maketh at Chriſtmas againſt any feaſt. Fame blewe forth this ſtraunge death and cruelty, ſo that the beaſtes compelled to aſſemble diſpatched ambaſſadors to the Lyon, and offered compoſition, to giue him daylye ſome praye to ſatisfie him with, and that they might not all die for lack of water. The Lion accepted the condicion, ſticking to their offer, as one that had aduiſed him ſelfe well, conſideringe that if he had not done it, they had all dyed for thirſte, and hee for famine, and therevpon agreed. The beaſts drue lots, and on whome the lotte fell, hee went his waye, to gyue him ſelfe in pray vnto the Lion. So long theſe lottes continued that at length it lighted on the Foxes necke to be ſwallowed vp of this deuouring Lion, which ſeeing no remedie but to die hee muſt (at leaſt as he thought) he deuiſed to reuenge the death of the reſt, and to free his owne. And forth he runneth

runneth apace vnto this Lyon, and protrating him ſelfe at his feete, beganne to enlarge his olde and faythful ſeruice done heretofore to his auncient predeceſſors, and tolde him alſo how he was ſent Ambaſſadour from the companie of the beaſtes to ſignifye to him a ſtraunge hapened caſe anew at that inſtant. And this it was. That the lot fell on a fatte Wether to come to paye his tribute, and by the way another ſtraunge Lion met him, and tooke him quite away, ſaying that hee was farre worthier to haue the Wether than you, and that (prowdely) hee woulde make you knowe it. If you meane to maintaine your honor, I will bring him to you, and there you ſhall determine it betweene you by the teeth and nayles. The Lyon madde at this, little ſuſpecting the ſlye Foxes wiles and craftes, was ready to runne out of hys wittes, whan the Foxe beganne anewe. My Lorde he hath dared to ſaye (with ſuche arrogancie) that he will chaſten you well ynough, and let you knowe you doe not well, and that you ſhould do better and more honorably to goe into the fielde, and there to get praye, than to tarye by the fountayne, looking that other ſhoulde bring it vnto you, and as it were to put meate into your mouth. And at the laſt, he ſayde plainly you were but a ſlouch and ſluggardly beaſt. Come on, come on, ſayde the Lion,

Lion, ſhewe me this bolde and daungerous beaſt, bringe mee to him where he is without any more adoe. The Foxe that knewe a Welle where they drue up water with ropes, that the beaſtes could not drink of it, brought him to the Welles ſyde, and ſayde. Sir, the Lion your enimie is within the Welle. He luſtily leaped vp ſtreight vpon the Curbe of the Welle, and ſeeing his ymage in the water he fierſeyle caſt himſelfe into the Well, ſuppoſing to haue encountered with the Lyon his enemie: by meanes whereof hee plunged himſelfe into the bottome, and drowned ſtreight. Which newes brought vnto the beaſts, auouched for troth, they ioyfully imbraced this craftie recouered Foxe. Therefore ſaid the Aſſe, thou thinkſt thou goeſt in clowdes, & handleſt thy matters in ſuch ſecret that they ſhal not be knowne. But if through thy ſpight and malice the Bull come to his death, what haſt thou done? To hurt him that is the bountie and goodneſſe of the world, it were to great a ſinne. Thinkeſt thou the heauens beholde thee not? Beleeueſt thou thy naughtyneſſe is hidden from Gods ſecrete knowledge? O maiſter Moyle, thou art deceyued, thou knoweſt not what thou doeſt.

Good brother Aſſe ſay what thou liſt, I am ſelfe willed in this I tell thee, and out of doubt I will bring

bring him out of the Kings fauor, or I will die for it: and tell not me of honeſtie or diſhoneſtie, Tut a figge I am determined. Happie man happie dole. Sure I will trie my witte, and ſee the ende and vttermoſt of my malice.

The thirde parte of Morall Philoſophie deſcribing the great treaſons of the Court of this Worlde.

CAN not too muche exhort you (good Readers) to take ſome paine to continue the reading of this Treatyſe, knowing how much it wil delight and profit you, hauing ſomewhat vnderſtanded alſo by that yee haue read before, beſide that ye ſhal vnderſtand in reading this that followeth. Where you ſhall know how much a wiſe Courtier may doe, and a double man, whoſe ende was aunſwerable to his naughtie minde and lyfe. Which God graunt maye come to all ſuch enuious and ſpitefull perſons, that in Princes Courtes) (and thorowe Chriſtendome) delyght in ſo Vile an Arte, and to commit ſo deteſtable treaſons. And now giue attentive eare and you ſhal heare.

Beholde

Beholde the wicked practiſes and deuiliſh inuentions of a falſe trayterous Courtier.

This worſhipfull Moyle when he had repoſed himſelfe a fewe dayes, and had liuely framed this treaſon in his head, hee went to the Kinge, and ſhewed him by his lookes that hee was melincholye, penſiue, and ſore troubled in his minde. The King that ſawe this perplexed beaſt, and dearelye louing him: woulde needes knowe of the Moyle the cauſe of his griefe. Whom this ſubtill Moyle finely aunſwered, and with theſe wordes.

Moſt puiſſant and mightie Prince, I haue euen ſtriued with myſelfe to hide the cauſe of my inwarde ſorrow, which in deede is ſo much as it can be no more. And albeit I haue bene many dayes in comming to your Maieſtie, ſeeking to eaſe ſome part of my trouble: yet I could neuer finde any deuiſe or meane to releaſe my heauye and wofull heart of any one iotte therof. And this is onely growne (O noble Prince) of the great loue I beare your Grace, bicauſe it toucheth not onely your highneſſe in perſon, but there with the whole ſtate of your Princely Monarchie. And I that am your Maieſtie's vaſall and ſubiect, and a louer of the conſeruation of your Realme and

and Kingdome, and bounde (will I nill I) to diſcharge my bownden dutie to your Honour, which the loue your Maieſtie doth beare me doth ſo commaunde. Truely the trembling of heart that I haue ſuffered hath bene extreme, night and daye continuallye vexing and tormenting me, when I haue thought of ſo daungerous a caſe. The thought that pricked mee on the one ſide was to doubt that your Maieſtie woulde not credite me, bewraying to you the daunger: and not diſcloſing it, I had not diſcharged the dutie of a true ſubiect and faithfull ſeruant to his Lorde. Compelled therefore to open (as is the dutie of euery ſeruante) all that that any way may fall out to the hurte and preiudice of the Maiſter, I come moſt humbly to ſignifie to your Grace the caſe as it ſtandeth.

A verie faithfull and ſecret friende of myne not long ſince came vnto me, and made mee promiſe him, and ſweare vnto him with great othes that I ſhoulde not tell it in any caſe, bicauſe he is a man of great honor and dignitie, and worthie to be well thought of and credited. And he tolde me that the Bull had ſecret practiſe with the chiefe of your Realme, and that he had oft priuie conference with them. And amongſt other things he tolde them all the great feare your Maieſtie had of him, diſcloſing to them alſo your cowardly

cowardly hart and ſmall force. And he went ſo farre forth in termes of reproche and diſhonour of your highneſſe, that if his counſell, fauour, helpe, and good gouernment had not bene, as he ſaid, your Maieſties Realme (not knowing whether you are aliue or dead) had ben at this preſent brought to nothing. And further more he did exhort them to aſſemble togither for their profit, and to chooſe him for their King. Saying, if they would doe this for him, he would take it vpon him to driue you out of your kingdome: and he being King woulde ſo exalt them and ſhewe them ſuch fauor, that they ſhoulde not finde him vnthankfull, beſides that he would acknowledge the whole benefite proceeding from them. And moreouer (the worſt is yet behind) the more part of them, I ſweare to your highneſſe by the heade of my brother, haue promiſed with ſpeede to put it in practiſe, and continually they deuiſe the way to performe it. So that inuincible Prince, take not Negligence for your guide, but preferre and entertein Diligence to preuente the traiterous prepared daunger, and to foreſee the happie wiſhed health of your Royall perſon. I was hee that made him promiſe your Maieſtie ſhoulde not offende him, nor once touche him when I brought him to the Court, I am he that euer lyked and loued him as my deare brother. But

yet

yet am I not he that will ſuffer or conceale ſo highe a treaſon againſt my Lorde and Prince. Tract not time, moſt noble Prince, in wondering at theſe thinges, but preſently put your ſelfe in order for your ſafetie: (ſo ſhall you meete with your enimie, and be ready for him) leaſt your Maieſtie by ſlouth vnawares be taken tardie, as was the ſlow fiſhe which was taken in a Lake with two others in companie. And this is a certaine and true tale that I will tell your highneſſe.

Of three great fiſhes, and what is ſignified by them.

Almoſt vpon the borders of Hungarie there was a certayne Lake that bredde fiſhe of a marueylous bone, and that of monſterous greatneſſe as was to be founde or hearde of in the worlde. The King bicauſe of the wonder of this Lake would not ſuffer it to be fiſhed at any time: but that himſelf when it pleaſed him euery certaine yeares did draw it drie. The King forgetting the Lake a great time, and leauing his wonted fiſhing, three fiſhes grew therein of a monſtrous bigneſſe and vnſpeakable hugeneſſe, the which feeding on the leſſer eate vppe the ſtore of the Lake, leauing it in maner without fiſhe to what it was before. Now, as ſtill it chaunceth, euery thing is knowne,

knowne, the deuouring of theſe fiſhes was brought to the Kinges eare, inſomuch as hee determined to goe fiſhe the Lake for the three deuoring fiſhes to eate them, that the frye might increaſe. Order giuen to his fiſhers, hee went vnto the Lake. My Lord you muſt know that euerye where there is of all ſortes, ſome reſtie, ſome liuelye, ſome knauiſhe, ſome good, ſome naught, ſome madde, ſome ſwift, ſome ſlowe, and ſo forth. I meane that of theſe three fiſhes one of them was malicious and ſubtill: the other of a highe minde and very ſlowte: and the third was ſlothfull and timorous. An olde Frogge that ſtoode many times wyth theſe fiſhes in diſcourſe, to talke and play at ſundrie other paſtimes (the whiche knewe ouer night the drawing of the Lake) went the ſame night to ſeeke out theſe fyſhes, and tolde them of the daunger at hande: and euen as one would haue it, they were at the table with three great Eales, although it were late, (for then Fiſhes ſuppe) and yet for all this newes, they ſtirred not a whit, but made the Frogge ſit downe, and they beganne to carrowſe when it was about midnight. So that within a whyle hauing taken in their cuppes, (bidding well for it) their heades waxed heauye, and ſo to ſleepe they went: Some at the table, ſome on the ground, ſome in one place, ſome in another. At the

the dawning of the day the Fiſhers began to ſpreade their nettes, and to compaſſe the Lake drawing all alongſt. The Eales hearing the noyſe got them into the mudde, that the verie mappe of Navigation could not haue diſcouered them. The ſubtill and malicious fyſhe hearing a noyſe, ranne ſtreight into a dytch and entered into a little ryuer where hee was ſafe from daunger of the nette. The other was not quick, for the nettes had ſtopped his paſſage, and bicauſe he was ſtrong and ſtowte, hee made as though he had bene deade, hauing his mouth full of ſtynckinge mudde, and ſo floted with the waues vp and down, And the thirde was called of the Frogge ten times that hee ſhoulde riſe and awake: whooe, but all in vayne. He punched him for the nonſte, and iogged hym agayne to make him awake, but it woulde not be. And he, tut lyke a ſluggarde, aunſwered hym. I will ryſe anone, anone: I pray thee let me alone a while, let me lye yet a little curteſie and then haue with thee. Still the Fiſhers went on apace with their nets, and let go the water: and when they ſaw this great Fiſh aboue the water, floating as I tolde you, they tooke him vp and ſmelled to hym, and perceyuinge hee ſtoncke they threwe him from them into the Lake agayne, and caſt him into the ſame place where they had already drawne their

their nettes, and ſo he ſcaped with life. They happened on the thirde, which was as a man would ſay a certayne let me alone, and drowſie fiſhe, and they tooke hym euen napping. And when they had him (thinking they had done a great act to ketch him) they caried him in haſte to the King (but by the waye I doe not tell yee of the bragges they made in ketching thys Fiſhe) alyue as he was. Who commaunded ſtreight he ſhoulde bee dreſſed in a thouſande kyndes and wayes, for that he was fatte, great, and mightilye fedde. Now your Maieſtie hath hearde the tale of the ſlowe and ſleepie Fiſh, I leaue it to your highneſſe iudgement and determination, to foreſee the daunger, reaping the profite: or to leape into it vtterly ouerthrowing yourſelfe.

The King ſet a good countenaunce on the matter, althoughe theſe newes touched him inwardly, and ſeemed as they had not altered him at all, and with great modeſtie and courteſie aunſwered the Moyle. I make no doubt of thy true and faithfull ſeruice to mee, bicauſe I knowe thou canſt not ſuffer ſo much as the ſhadow of the daunger of my eſtate & kingdome, much leſſe the hurt of my perſon. Although many Princes and Lordes in ſuch caſe thinke themſelues yll ſerued: yet it is meete and

and right that the good bee rather ledde by vertuous inſtinct, then caried away from the right through diſpleaſure receyued. I ſee thou willeſt mee good, & am ſure that the loue thou beareſt me, maketh thee ielous of the maintenance of mine honor and eſtate. Yet it hardly entreth into mee, and me thinketh it ſtraunge (ſaue that thou telleſt it me, I could hardly thinke it, much leſſe beleeue it) that ſuch wicked thoughts ſhould breede in the Bulles breſt to me, ſince by proofe I knowe him in many things both good, faithfull, and honeſt in his ſeruice: and hee knoweth beſides my goodneſſe to him, howe I receyued him courteouſly into my Court, and that he may ſaye hee is made Lorde in maner of my kingdome.

Sacred Prince (ſayd the Moyle) I beleeue in deede that the Bull thinketh himſelfe well intreated of your Maieſtie: (and good cauſe he hath ſo to doe) and that hee meaneth no hurt to your royall perſon for any diſpleaſure he hath receyued of you, or for any conceyued hate he hath towards you. And I thinke ſure he taketh not vppon him ſo fowle an enterpriſe to other ende, but bicauſe prouinder pricketh him, and maketh him luſtie to fling and play the wanton, and for that he is well he cannot ſee it, and that maketh him to deuiſe ſome miſchiefe, weening

to

to have all in his hands, ſaue the very title of the King, and that this little, (hauing all the reſt) which is, alſo the moſt, is eaſie for him to obtaine. I ſuppoſe your Highneſſe hath vnderſtoode me: nowe take what way you liſt. I knowe well ynough that an Aſſe loden with golde may ſleepe more ſafely amongſt theeues, than a King that truſteth trayterous officers and gouernours appointed for the ſtate. And let your Maieſtie bee ſure of this, that that which the Bull can not compaſſe nor reach vnto by his owne force and others, he will certainly practiſe by deceit vſſing ſuch meanes to bring him to it, as the Flea did to bring the Lowſe to that paſſe he brought him to, and that he had long purſued as followeth.

A tale of the Flea and the Lowſe and how the Flea was reuenged of the Lowſe.

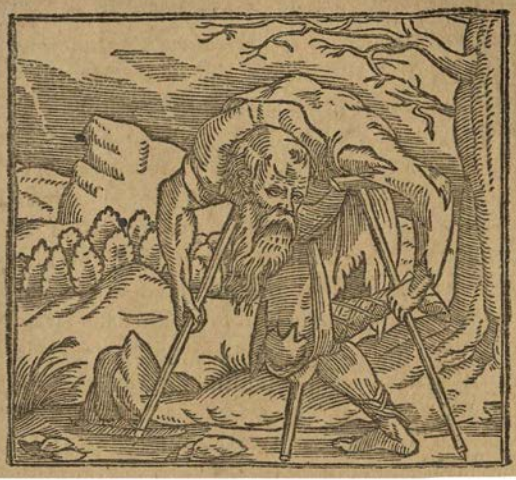
There lodged an old Flea in the chamber of a great Prince, and there dwelled with him alſo a gentle Louſe. The one continually fed vpon little white doges of fyne longe heare, and after hee had fylled himſelfe he retired with ſafetye all the daye, and walked at pleaſure. The Lowſe that was ſtronger of bodie, and bit harder, many times draue hir from hir paſture: So that the poore

poore Flea was madde for anger ſhee could not be reuenged. It happened that the Prince tooke to wife a beautiful yong Ladie one of the moſt delicateſt and fineſt morſels that euer Prince taſted of in the world, and in that chamber was his wedding bedde. The Flea drawne to the wedlocke bedde with the ſweete ſauour of hir bloud conueyed hir ſelfe ſtreight betweene the ſheetes, and in hir firſt ſleepe ſhe ſweetely fedde at will on this angelicall foode. Nowe ſhee bit hir yuorie thighes, then ſhee gnawed hir breeſt of congealed milke, anone ſhee ſucked hir delicate and ſoft throte, another while ſhe pretie playde hir, pinching that ſweete carcaſe, and when ſhe had filled hir bellie ſhee leaped away, and went to take hir reſt, ſhunning the day light. The Lowſe attended to fedde on Dogges fleſhe (for at that time it was the order, that Fleas fedde of men, and Lyce of Dogges) and liued in Gods peace. The Flea, whome extreme rage did gnawe to bee reuenged of the Lowſe, went to ſeeke him out with this cloked brotherly loue, and ſayd vnto him. Brother, though no cauſe mooue me to deale friendly with thee, hauing receyued continuall diſpleaſures and wronges at thy handes, yet I cannot refrayne but I muſt doe ſomewhat for thee, ſince ſo good occaſion is offered me: and I am the willinger to doe it, bicauſe

bicauſe thou ſhalt knowe I loue thee, and wyſhe thee well. Thou ſhalt vnderſtande I feede euerye nyght on the moſt ſweeteſt bloud in the world: and woteſt thou who it is? it is of the beautifull and delicate yong Lady newly epouſed. If thou wilt go in my companie I am contented to carye thee thyther with me, and will gladly impart my ioyes and welfare to thee: and henceforth let peace for euer be concluded betweene vs. Agreed quoth the Louſe. And with that they louingly imbraced eche others: the Flea inuiting the Lowſe, and the Lowſe accepting hir bidding. With this newe cloked reconciliation togithers they went, to the great ioye of the Flea, not for the atonement made betweene them, but for the opportunitie of time that had ſo fitted hir to make hir reuenge: and the more it gladded hir to, that hir owne force and might being inſufficient to encounter with his ſtrength, yet ſleyght and policie ſupplanted and exceeded hys force. The nyght was come, the Prince and his Ladye were layde in bedde to take their reſt, the Flea and the Lowſe lyke brethren leaped on the bed, and when they ſawe them at reſt, and faſt a ſleepe, they diſpoſed themſelues to feede, and lyke ſtaruelynges in maner famiſhed they layde on lode, ſo that they rayſed great brode ſpots like pimples, as red as a Roſe. Theſe vermins being

now

now in the only gardein of ſweetneſſe, continuing their byting euer in good earneſt: this tender Ladie forced with their cruell and vncourteous bittes awaked perforce and ſoftly called hir Lorde and huſbande and tolde him. I feele myſelfe terriblye bitten this night with ſome vermine, and yet I know not what it is that thus hath diſeaſed me. Hir huſband ſtreight called vp his men, and bade them bring light. The Flea ſo ſoon as ſhe eſpied light, like an olde practiſer, at fowre leapes conueyed hir ſelfe away, and ſo eſcaped. The poore Lowſe that was no great horſe to leap, was taken tardie, and not able to alledge for his purgation, as a dumbe creature receyued the lawe, condemned to die, and was committed to be preſſed to death between the Maydes two nayles, where for his obſtinacie and preſumption ſhe thruſt out his blood and milke that he preſumingly had ſucked of ſo noble a Ladie. Your highneſſe alſo maye take this example of that olde lame creature, crooke backed, yll ſhaped, and deformed, which with all theſe impediments (drawing one ſteppe after another) went as farre as he had his limmes and helth, though with longer time, and crept at length vnto his iourneys ende to doe any buſineſſe he had. This Bull wanteth not time to further his pretence, hee will put his hande into the



the Pye, and ſet in foote when hee ſeeth his time. And for this time I will occupy your Maieſtie no more but two words only of the Flea, which hearing the cracke of the ſillie Lowſe laughed awhile at the reuenge that others toke of him for hir: and to hir ſelfe ſhe ſayd. Ah ſirra, gramercy my good witte yet. Thou haſt done that on a ſodeine for mee, that all the ſtrength I haue could not bring to paſſe in a long time: and nowe yet with another mans hande I haue pulled out the Crabbe out of hir hole. I am euen with him I warrant him.

Why

Why what ſhall wee doe then? if the caſe ſtande as thou ſetteſt it forth, what way ſhall we take? I will heare thee willingly, and follow thy counſell: with this condicion though, that in this interim my Realme and perſon be not touched, or that I ſuſtaine perill or loſſe.

Inuincible Lorde, to haue any member feſtered and rankle, and plainly to ſee that if it be not cut off it will corrupt and infect the whole bodie, and in cutting it off the bodie remayneth ſafe and free from infection: what is he ſo madde that will not cut it off? The ſhepherde findinge in his flocke (I ſpeake more reſolutely) a ſcabbie and infected ſheepe, doth not only cut off his legge, but riddeth him out of the way, bicauſe he ſhall not infect the flocke.

Sure this ſodeine matter maketh me much muſe, ſayde the Lion. For one way draweth me to loue him, and that is the credit I repoſe in him, the long experience of his good gouernment, his vertues and wiſedome, and bicauſe I neuer founde cauſe in him to detect him any way. The other thing that preſſeth me much, is feare: which is a great burthen. I would faine, therefore finde a way betweene both, that ſhoulde be betwixt loue and hate, or betwixt feare

feare or truſt, and this it is. To call (if thou thinke good) the Bull, and to examine him well and ſtreightly. And if I finde him anything at all blotted with this humor, I will chaſtiſe him with baniſhment, and neuer imbrue my handes in his bloud, proceeding lyke a great and noble Prince. This determination lyked not the Moyle, as he that was ſure to liue like a wretched beaſt, and that his malice by this deuiſe ſhould appeere: and ſtreight he aunſwered the King. Your Maieſtie hath euen lighted right on the moſt ſtranglingſt morſell, and the hardeſt Nutte to cracke: if you meane to follow that you haue propounded. For he careth not to throwe at his enimie, that beleeueth he is not ſeene: but ſtandeth to beholde if it light right. But if he beware once he is ſeene, then for ſhame he ſticketh to his tackle, and followeth on his blowe, leaſt he ſhoulde be counted a foole and coward, both in his doings. And by ſuch like meanes I haue oft times ſeene a little ſparckle kindle a great fire. O my Lorde, he that fayneth he hath not bene offended, maye at his eaſe and leyſure be reuenged. Contrarie to thoſe that neuer bring any thing to paſſe that they would, when they ſpit that out with their tongue that they thinke in their heart. Therefore I am determined (if your maieſtie will like my opinion)

to

to worke another and peradventure a better way. I will home to his houſe, and as a friend I will feele him to the bottome and grope his minde: and he as my verie friende alſo (and that aſſuredly truſteth me) will laye himſelfe open to mee, I am ſure of it. Such paſſioned mindes will eaſilye break out at the firſt, and they cannot keepe it in but out it muſt. They are beſides that great boaſters and vaunters. For they thinke they ſtande in deede in that degree and termes of reputation and honor that they imagine themſelues to be in, and they make large promiſes, and build Caſtels in the aire: and at euery worde they ſaye they will make thee great, and bring thee into fauor, and when time ſerueth thou ſhalt ſee what I will ſay and doe both. It will not be long to it. Well, well I know what I ſay. So that with ſuch lyke Phraſes and deuiſes, it ſhall proceede rightly. And thus in theſe traines appeere yet tokens euident inough and very notable. If he haue not capacitie and iudgement to conceyue mee, and that he euen croſſe not my meaning: I that have an ynckling of the thing already, I will be with him in euery corner, I will not miſſe him an ynch. If he rayſe men, what order he hath giuen, and whether his houſe be armed or no, yea, and I will drawe out the matter ye ſhall ſee finely out

of

of his naughtie fantaſticall head. And if he go ſo priuily to worke that I cannot ſee him where he goes, nor know what he doth, as I am ſure I know perfitely all his practiſes: I will bring him to your Highneſſe, and when he ſhall appeere before you, you ſhall eaſilye finde him, for his heade is not without feare, and his ſight very dull, and he will not come to you with that cheerfull countenance he was woont to looke on you before. He will be verie ſuſpicious and not continue in a tale, and I know your Grace ſhall perceyue his malicious and ſpiteful practiſe by many tokens euident ynough. And what knoweth your Grace whether the penne of his hart will not write all his thoughts in his forhed? as many times it falleth out vnhappily, contrarie to the diſpoſition of his thought that hath offended.

This fable filled the Lions heade full, and he bade him not ſlowe to bringe his matters to paſſe. The Moyle when he ſawe this geare woorke with the King, and that his brayne was ſwollen for ſuſpicion, ſayd to him ſelfe, Nowe good man Bul is caught, we haue him euen as we would. So forthwith without delay he went to *Chiarino* (the Bull ſo called) and he was as pale and melincholye as it had rained on him. O your Moilſhip is welcome ſayd the Bull: Jeſu what hath become

become of your Lordſhip ſo long? In fayth you haue beene longed for at the Court, that you haue bene thus long abſent. But I doubt me we ſhal heare worſe than that ſeeing you thus leane and miſerably conſumed away. But I pray you how cõmeth it to paſſe that I finde ye in this wretched ſtate? you wil not maruaile I truſt I am thus inquiſitiue. For you muſt vnderſtande the loue I beare you, and partlye the dutie I owe you, (where I may pleaſure you with my countenaunce or auctoritie) are not to be put in Salt nor Oyle to doe you good, and to helpe you if you bee in anye daunger. Leaue off this ſadneſſe of fellowſhip, and tell me your griefe, and I will vnfolde it well ynough be it neuer ſo intricate, and ſpare me not I praye you but be bolde of mee. Tut, giue me but halfe a looke, and then let mee alone. With theſe wordes the Moyle made aunſwere.

Truly faith hath left hir habitation on the earth, and bountie reigneth no more in any land: neyther doe I thinke your wiſdome can doe more or leſſe, that the heauens and celeſtial motions doe diſpoſe you to. Lorde, what a marueylous thing is this? that to come to fame and renowne by degrees of honor, it bringeth a thouſand daungers with it. We neuer (or ſeldome) doe well,

well, when we followe our owne humor or counſel. And he alſo that out of the bookes of the ignoraunt taketh forth any ſentence to ſerue his turne, muſt of neceſſitie repent him when he ſeeth his folye. All the ſtories of the worlde affirme, that a lame man can neuer go vpright. The Sages alſo agree, that the higheſt places are moſt daungerous to clyme. Therefore it is beſt euer to beare a lowe ſaile: not to hie for the Pie, nor to lowe for the Crowe.

Thy talke brother Moyle (ſayde *Chiarino* the Bull) me thinketh it verye troubleſome and ydle and without any maner of reaſon. It ſeemeth a folde of wordes that the angry hart diſcouereth, and that hee is not in good peace with hys maiſter. How ſaye ye? aunſwere me but to this.

My good *Chiarino:* thou art inſpired with the holy ghoſt, the Deuill is within thee thou haſt ſo rightly hit me. It is true the King is angrie and ſuſpecteth ſomewhat, but not thorow me I aſſure thee, nor by my meanes. Now thou knoweſt verie well the promiſe I made for thee, and the beaſtly othe I tooke which bindeth me in deede to my worde: and let it go as it will, ſure I will not breake my promiſe with my friende that I loue, for anye reſpect in the worlde, let the worlde

worlde runne on wheeles as it lift. Therefore I will tell thee if thou hadſt not beene warned of it before. And hearken how.

Two Gotes my verye friendes, and of great iudgement came to ſee me, weening to bring me pleaſant newes, not knowing that we two are tyed as it were by the nauels together being both as one in friendſhip. And they tolde me for certaintie that the Lion our King is marueylous angrie, that he ſmoked againe at the mouth, making ſuch verſes as the cattes doe when they goe a catterwauling in Januarie, and in that furie, he ſpit forth theſe wordes. Euer when I ſee that Bull before me I am ready to fall for anger. An vnprofitable body, and no goodneſſe in him at all: brought into the world but to fill his paunch at others coſt. I can not be well, he doth vexe all the partes of me he doth ſo much offend me. Well, I will take order for this well ynough, and ſith he doth me no ſeruice by his life, I will profit my ſelfe by his death at leaſt. When I heard theſe wordes ſpoken, thou mayſt imagine whether my heares ſtoode vpright or no, and I could not hold but I muſt needes ſay. Well, well, ſuch Lordes, in faith they are lyker Plowmen than thoſe they repreſent. I ſee they ſtie the Hogge to fatte him vp, and ſo to eate him. O this his ingratitude and crueltie, (I cannot

cannot hyde it) and his ſo great beaſtlyneſſe togither hath taken mee by the noſe, as if I had met with the Muſtarde pot. For thoſe good qualities of thine, for that league that is betwixt vs (although I were ſure of his Graces indignation) and bicauſe me thinke thou are betrayde, I could not chooſe but come and tell it thee. So that good *Chiarino*, thou are great and olde ynough, looke well to thyſelf, thou needeſt not be taught, thou art wiſe ynough, and there an ende. Thou art paſt a Steere, and a Bull full growne, nay rather a fat oxe. But heareſt thou me, Gods my bones not a word for thy life: for if thou doeſt, all the fatte lieth in the fire, and the pottage maye be ſpilt and caſt on the Moyles backe.

Chiarino ſtoode awhile on the ground like a mazed beaſt, as one that had bene drie beaten, being fronted with ſo malicious a deuiſe. Then he layde his hande on his heart, and bethought him of all his buſineſſe and matters: as of his gouernment, office, liuing, auᵭthoritie, and regiment: and knowing himſelfe as cleere as a Barbers baſen, he hit the matter rightly, imagining (as it was) that ſome had wrought knauery agaynſt him, and ſayde. Well, go to: there is nothing breedes more occaſion of mortall

hate

hate than the vyle and ſlye practiſes of the peruerſe and wicked. Our Court is full of anxious perſons, which ſtirred vp perhaps with ſpite to ſee the Prince favor and lyke my ſeruice (being a coreſey to their heart to abide it) doe wickedly practiſe and deuiſe ſuch miſchiefes. They ſeeing (as I ſay) the graces and benefites the Prince beſtowed on mee, making mee honourable, and heapyng great thinges vppon mee, doe procure by indirect meanes to make his Maieſtie turne his copie, and me to chaunge my wonted maners. Sure when I loke into the matter and aduiſe it well, it is me thinkes a thing not to be credited and makes me not a little to wonder that hys Grace without cauſe is thus deceyued: yet in the ende truth I knowe wyll take place. God will not long ſuffer ſuch practiſes. Neyther Lawe wyll in any wyſe permit that a man ſhall haue iudgement before he be heard. Since I came firſt as a beaſt into his Highnes ſeruice, I neuer did anything that my conſcience ſhoulde accuſe me in. But yet I haue as great cauſe to bewayle my miſhaps come to me, as he that putting himſelfe to the ſea, (and might haue gone ſafe by land) was thrown on a rock and drowned: and all through his owne ſeeking. All they which buſie themſelues thus in Court, and run from table to table, making themſelues great with this

this man and that man, ſtill whiſpering in their eares, muſt (notwithſtanding that the Prince rewarde them, or that he bee very well ſerued of them, and lyke them) looke to be touched at one time or other and vnhappilye to fall into the Princes diſgrace, and perhaps to remaine ſo a good whyle out of favour. And this onely riſeth by theſe double reporters and tale bearers, or by the enuie of Courtiers, which is mother of all vyce and iniquitie. I dare boldly ſhewe my face euery where, for anye offence I euer did the King. And if I had committed a fault throughe ignoraunce, and not of wyll: me thinkes I ſhould not be puniſhed neyther for the one nor the other. The counſell that I alwayes gaue him, hath euer fallen out well, and to good purpoſe. And if perhaps they haue not all taken ſuch effect as they ought: he muſt thinke Fortune will play hir part in theſe worldly things. And this I ſaye for purgation of my vpright and honeſt meaning to his royall Maieſtie. I am ſure the Kinge will but proceede with iuſtice, following the ſteppes of the iuſt: the which will laye no violent handes on any beaſt but wyll firſt inquire, whether the cauſe be iuſt, who are the accuſers, whether hee be a lawfull man that doth ſuch a thing, and if the qualitie of the offence agree with

with the conditions of the accuſed, wyth ſuch other lyke circumſtances and ceremonies pertinent to matters of ſuche importaunce. Hee that gathereth vnripe fruite, repenteth him of the marring it. Beholde the fruites eaten in Court: in the mouth paſſing ſweete and luſſhious, but in the bodie God knoweth verie bitter and hurtfull. Lorde, howe manye doth the fooliſhe vayne pompe of the worlde deceyue and abuſe? I maye rightly take myſelfe for one of thoſe that ſcant hath taſted of the ſhadowe of his ſweetneſſe, but I am euen filled with poyſon. The heauens beget beaſts, and they ioyne togithers: but I would I had neuer ioyned with it, ſince I ſhall leaue it ſo quickly, foole that I was, that I coūlde not knowe the difference betwixt him and mee, and diſcerne his nature. Go you and ſerue in a ſtraunge countrie a Gods name. See what difference there is betwixt hym and mee. I muſt weare the yoke, and he muſt breake it. I am borne to labor, and he muſt ſit ſtill. When I haue meate giuen me I eate, and tarie not his rauening. Flies may liue abrode in the fieldes, and yet they flye into mens eyes: ſo that ſometime wyth death they paye for their coming, or at leaſt are driuen awaye with hurt and mayme. And to conclude, I feede on the graſſe, and

fill

fill mee, and hee feedeth on daintie fleſhe, and fareth well.

Theſe thy wyſe reaſons O *Chiarino* fincke not into my heade ſayd the Moyle (as he that woulde needes make him beleeue he gaue him a remedie for his grieſe, and preſented a cup with poyſon). Make no more wordes, for thou muſt put to thy hande to redreſſe it, and not to lament it. For yll ſtande wordes in place where deedes are requiſite. To ſhewe his griefe ſayd the Bull, and to breake his minde to his friend, me thinkes it is partly an eaſe to the heart and a lightning of the minde to him that is afflicted. And ſo much more is this in me bicauſe I ſee my ſelfe in great daunger, and like to be vndone. And although the Lion delighted not in my hurt which I may ſuffer, (and as thou ſayſt liketh him) yet the iniquity of my enimies notwithſtanding wil ſo preuaile againſt me, that the King will giue no eare to my innocencie. And I am ſure (for I ſee it in the element) that the like will fall on me, that lighted on the Camell with an other lyke Lion: which tale followeth, and this it is.

In *Thebaida* (a countrie ſo called) before diuiſion of caues were made betweene the great and little

little beaſtes, men abode with beaſtes manye times in one hole, and liued lyke brothers: and men were then ſo ſcant that they coulde haue no other men to waite vppon them, inſomuch as they tooke vnreaſonable beaſtes to ſeruice, as it is written of *Olofar* King of Knaues, which at that time did neuer other but lie alongſt on the ground, and was ſo ſloth full that he ſuffered the Snakes to come and rubbe his feete to prouoke him to ſleepe. Now this ydle beaſt dwelled neare vnto a Caue where inhabited togithers three beaſtes, to wit: A Woolfe, a Foxe, and a Rauen. I praye yee all what a foolyſhe fraternitie was amongſt theſe three: and it might be ſayde. The beſt taketh vp the worſt. This layſie knaue bichaunce got vppe one morning betimes at Cocke crowing, and hee ſawe this that I will tell you now. Certayne Merchaunts paſſed by with a marueylous number of Camels loden. And as a ſodeine one of them fell downe for wearineſſe, not able to goe anye further. Inſomuch as the Merchaunts vnloded him of hys burden, and caſt it on the reaſt, to ech one ſome, till they had it all on their backe, agayne amongſt them, and ſo left thys Camell behind them to the mercy of the wylde beaſtes. The Wolfe, Foxe, and Rauen, chaunced to come that waye, and they ſawe this poore Camell come as one that had neuer a whole ioynt in him, and

as

as it were halfe deade. The Camell recommended him ſelfe vnto them, and tolde them by what meanes he was brought to this miſerable miſhappe. Theſe three were ſorie for it, and tooke compaſſion on him, and as they might caried him to their Caue, where they refreſhed him with ſuch confections, as were fitte for the place and tyme. And thus they kept him ſtill in cure till he recouered, and patched him vp agayne. They three ſeeing ſo goodly a morſell of fleſh as this Camell was, thought it beſt to preſent hym to the king, which was an olde Lion, and his palace not farre from them. The Camell hearing them ſaye we will preferre you to the Lion our Emperor, King, Prince, Archduke, Duke, Marqueſſe, Erle, aud chiefe Lorde ouer vs, to be his page of his priuie Chamber, lyked no whitte of that eſtimation and aduancement, and woulde not vnderſtande the matter. Howbeit they made ſomuch of him, and clawed him, that they brought him on fayre and ſoftly (as his pace is not faſt) and he went as though one ioynt would not hang by an other. When hee was come to the Kings preſence, he humbly kneeled downe, & exhibited to his grace in writing the cauſe of his coming to him, as he was before inſtructed by the Rauen, and kiſſed his hande. The Lion hearing himſelfe called inuincible, moſt

moſt puiſſant, moſt noble, right honorable, great Clerke, Suffragane, and Archking, ſhewed him ſelfe very gentle, thoſe royall termes ſo pleaſed him, and woulde nót deuour the Camell as the rauening Woolfe had beckened to him, and as that ſubtill Foxe had wincked on him: but he made hym of hys Chamber, and treaſorer of his houſe. And moreouer, beyonde all their expectation, he did aſſure him wyth ſafe conduct, and made maruelouſly on hym, ſtroking him a thouſand tymes vnder the chinne, and receyued him into ſeruice. This Camell that was fedde nowe with the Chariot horſes, and fared as they did, grew quite out of faſhion he was ſo full fedde, and his Cote was as ſleeke as a Mowles ſkinne. So that they that knewe him before, and ſaw him then, ſpighted him out of malice, and gaue him many an yll looke. Yea, thoſe chieflye that brought hym firſt to the Court, were they that looked moſt awrye on him.

It fortuned one day that the Lion being a hunting in a great wylde Chaſe, met with an Elephant, who beleeued and was ſure hee was the greateſt beaſt of the world, and looked in all and for all to be the greateſt King, as he was in deede the greateſt bodyed beaſt. Inſomuch as after hote wordes, they grue to luſtie ſtrokes: in the ende the Elephante ſtrake the Lion into the thigh with

with one of his teeth, that he pierſed it quite through. So that he was forced to ſet one of his ſtubbed feete on the backe of the Lion to plucke it out, that he made him haue the ſquirt for wo he ſo ſqueaſed him, and ſaid: *Cedo bonis.* And the Elephant departed his waye for the kinglieſt beaſt of beaſtes. This battayle fell out yll for the Lyon, ſo they caried him home vpon a wheele barrow after the faſhion of the countrie, and there hee was ſtreight miniſtered vnto with ſouereygne Balmes, and within ſhort time galantly healed. The Lion continued hys dyet a while at the Woolues prouiſion, and his meales were ſo ſlender that he became as leane and drie as a Kixe: that if one had put a candle light into his bodie, it would haue giuen light as through a Lanterne. After this foughten fraye betweene the Lion and Elephant, not a beaſte of them durſt once ſturre to hunt, and the Lion him ſelfe was more afrayde than before leaſt he ſhould meete with ſuch another banket. Yet being this leane as he was, and ſuch a dearth beſides, he was ſorier for his ſeruaunts, than for himſelfe. The Rauen, the Woolfe, and the Foxe that were all three in maner famiſhed, one day vnder good licence and coulour they painted theſe wordes vnto him. The benifites receyued from your Maieſtie, moſt excellent Prince, before the

the Elephant had thus miſvſed you, maketh vs greatly to pitie your caſe. Therefore we are all determined to our vttermoſt powers to go out to prouide you of vittayles ynough and more than ſhall ſerue you. The Lion gaue them agayne wordes of *Sgratis vobis*, and that hee was rather bounde to them, with many other ceremonies: yet in the ende hee prayed them if they would doe anye thing to relieue him, that they woulde doe it quickly without delay. Theſe worſhipfull beaſtes layd their heads togither, and conſulted on the matter, and hauing imagined many and ſundrie wayes and deuiſes, and not knowing which waye to bring this geare about: the Rauen that alwayes bringeth euyll tidings, ſayd thus. My maiſters this Camell is not of our league & fraternitie, neyther commeth anything neare our maners and faſhions, nor liueth not of that that we liue of. Beſides that he is ſuch a ſtalking foole, a monſtrous gorbellied beaſt, bigge as a houſe, and a laſie lowtiſh thing: & we are wiſe, malicious, valiant, and ſtrong. So that betwixt our peruerſe fantaſie and his fooliſh vnderſtandinge there is as much difference as betwixt water and lande. Were it not beſt to ſhew the King that in this neceſſitie hee myght doe well to eate him, and the rather for that he is verie good fleſhe, and fatte as a crammed capon.

capon. If any will obiect and ſay he doth all in the Court, and manigeth the whole affayres of the Realme, O beware what ye doe. Then may we anſwere. What lacke or myſſe ſhall the Realme haue of any ſuch paunches? What wonders or ſeruice doth he more than others? How ſaye ye, how lyke yee my opinion: ſaye I not well? Yes ſayde the Woolfe. And I like it the better bicauſe of his heigth and ſtature. For I warraunt you, a good ſkeyne of threede and ſomewhat more will not meaſure his length he is ſo tall, but all the better for vs. For there is ſo much meate on him that when the Lion hath eaten all the fleſhe (which will fill him, truſt to it) and taken his pleaſure, the ſhauing of the bones will ſerue vs well eyght dayes. The Foxe was of contrarie opinion: and wiſhed rather they ſhould driue a nayle in the heade of him, to ridde him out of the waye, ſo that dying of himſelfe they were ſure no bodie woulde come and eate of him, and much leſſe ſuſpect that hee were made away. And thus ſayde hee we three ſhall have meate ynough to chawe on, to ſerue vs gallantly for a moneth, and fare lyke Lordes. Tuſhe as for the Lions good grace, let his Kingſhippe ſhift as he lyſt, neuer take thought for him: Gods Lord is not he King? he may take and leaue where he thinkes good. O thou foole

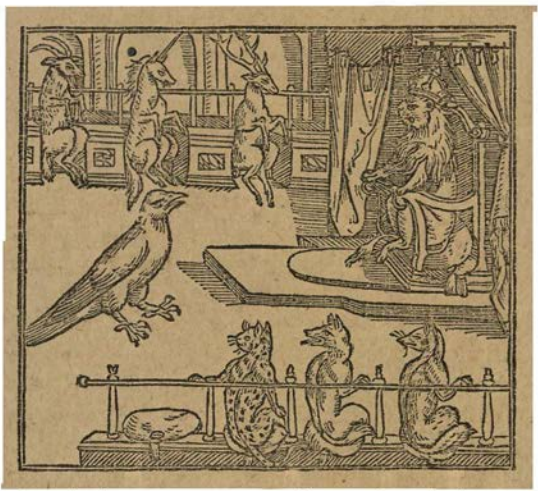
ſayd

ſayd the Rauen, art thou ſo ſimple as to beleeue that ſo huge a carkas as he will dye for ſo little a pricke or hurt? No, no, thou thinckeſt thou haſt a Henne or Partridge in hande that are ſoone nipped in the heade, and diſpatched ſtreight. I tell it thee for this, ſayd the Foxe. Sure the King will not giue eare to it, nor heare a worde ſpoken agaynſt him: and all becauſe he gaue him hys worde, and promiſed him he would not touch him. And what? thinke ye the Prince can with his honor go backe from his worde? no, he may not, and I dare warrant you he wyll not. The Rauen that was the wyſeſt in the towne, and a Doctor in *furtis*, like a ſubtill Carin tooke vpon him the burden, with his malice to get out of theſe bryers well ynough, and ſo togithers they went to the Princes Pallace, and after they had done their due negligences, pulled of their cappes, and giuen him *bona dies*, they ſate them downe in their ſeates. The King ſeeing them come to him at ſo rare an howre, beganne to playe on the bridle, and ſayde to himſelfe. O bellie, now prepare thy ſelfe, good newes and God will. And turning him to the Rauen (that was reaching with his bill as though he would haue ſpoken to the King) he aſked him. Ah Sira, how is it with you: what ſaye you to me worſhipfull Maiſter Carrin? Haue

you

you prouided vs of vittayles as yee informed vs? Maiſter Rauen bluſhing lyke a black dogge, ſet a good face on the matter, and boldly aunſwered him.

Moſt mightie Prince the Prouerbe ſayth. Who ſeeketh ſhall finde. Like as he can not ſee



that hath not eyes, nor heare that hath not eares: So wee poore wretches that ſtarue for hunger, thruſt vp betwixt the doore and the wall, we I ſay can not ſee one another, and haue loſt all our ſenſes. And being thus blinded we cannot ſeeke, and not ſeeking yee may well thinke

thinke that we are all ready to faint and fall downe right. But yet we haue founde a waye not to famiſhe: and to bee plaine with your Grace at a worde, we woulde haue you kill the Camell, and the Woolfe, and the Foxe, and I will be readye to aſſiſt you. He is rounde, plumme, fatte, and as full as an Egge, ſo that he will ſerue you a great while, & alſo he is none of ours at any hand, neither yet is he called to any ſeruice for his richeſſe: for I haue knowne him a very beggar ywis. The Lion cut of his tale and deuice on a ſodeine, and more than halfe angrie he ſaid to him. Get thee hence out of my ſight thou and thy wicked counſel, vile ſtinking beaſt that thou art, that doeſt nothing elſe but plucke out eyes, a beaſt without diſcretion or fayth. Doſt thou not remember what I ſayd to the Camell? Doth he not liue under my protection and warrant? The Rauen lyke an olde theefe let him go on and ſaye his pleaſure. And though the King grounded himſelfe on juſtice, and ſought to perfourme his worde and promiſe paſt him, yet he ſtirred not a whit, no more than the wilde Bore amongſt the thicke buſhes and briers, nor once hid himſelfe for all his heate and hote wordes, but took hart of grace on him againe. And as one that knewe he ſtoode on a ſure grounde, and that hee ſpake for

the

the Princes profite (a good ſtaffe to leane on and make a man bolde I warrant ye, for it maketh many a bitter fray with honor, and putteth him oft to flight: and iuſtice is more corrupted for commoditie, than honor doth cauſe it to proceede with equitie). He replied to the King, and told him a trimme tale with theſe wordes. Victorious Prince, your opinion is no leſſe good than iuſt, and I lyke it well that your minde agreeth with the greatneſſe of your crowne: but I ſtande in great feare that this your carnell holyneſſe will fall out verie hurtfull for your Kingdome. Sure generall honeſtie baniſheth from euery one murder: but priuate profite calleth it againe. We your obedient vaſſals and ſubiects, humbly beſeeche your Maieſtie on the knees of our hearts, that of two hard choyces ye will take the beſt, or as they ſay, of two euyls the leaſt. Caſt not away for Gods ſake to ſaue one vnprofitable member, ſo many profitable and neceſſarie members, making them vnprofitable and not neceſſary. Your life ſtandeth yourſelfe and all vs vppon, and importeth all. If he liue, you die: if he die, you liue, and we to ſerue you. My Lorde I ſaye, honor for others that lyſt, but profit for your ſelfe. Your Maieſtie once gone, your ſubiectes and Realme are lyke to come to naught. Your preſeruation is ours alſo.

alſo. It is of neceſſitie one Well muſt be clenſed to cleere the reſt. And though in deede your word and aſſurance hath tied your handes, and that in that reſpect you woulde not breake iuſtice: let mee alone with the matter: I will worke ſuch a feate for him, that I will make him come and offer himſelfe vnto you and laye his necke on the blocke, and yet he ſhall little thinke my meaning. And when you haue his heade on the blocke and cannot finde meanes to choppe it off, in fayth you are worthie to ſtarue: and then at your perill be it for me. You ſee you are famiſhed and we ſtarued, and howe lowe you are brought. Follow my counſell, and I will deliuer him you faire and fatte: ſo ſhall ye ſaue yourſelfe and vs too.

The King gaue very good eare to his profer, and bade the Rauen hie him, yet with prouiſo alwayes his honor might bee ſaued, and then worke with what arte or deceite he woulde he cared not, handle it as he liſted, neither would he deſire to be priuie to it. The Rauen repaired to the conſiſtorie with his companions, and deliuered them his deuiſe and opinion. I woulde my maiſters ſayde he wee did deuiſe to ouertake this gorche the Camell, for the King ſtandeth in it no more, he is conſented it ſhall be ſo. They all ſhronke in their ſhoulders, and helde their

heades

heades awrie, and referred it ouer to his charge, as he that had made the promiſe to the King. Sirs if my companie like ye, I will doe thus. Wee muſt haue the Camell with vs, that hee haue no time to preuent the ſodeine miſchiefe. All we foure will goe togithers to the King, and looke what profer I make, the ſame ye may eaſily make without daunger I warrant ye: And after vs out of doubt this fat morſell will offer him ſelfe to of neceſſitie (if it be but for good maner only) and I trow the King wyll vncaſe him, and make him leaue his ſkinne behinde him. And when they had called the Camell, they went togithers to the King. The Rauen, (the cunningeſt ſpeaker of them all) with lamentable wordes beganne to ſay vnto the king. Sir theſe many yeares I haue enioyed my life vntill this preſent of your ſouereigne bountie, vnder your Maieſties good peace and protection, and waying now the extremetie of your Maieſtie, it is more than time I ſhould ſatisfie your goodneſſe to me in part, though not in all. But when I loke into myne owne weakneſſe, alacke I ſee my myſerie great, not finding anything in me worthie to preſent you with, or fitte for your hyghneſſe. I am ſorie to ſee your Grace aliue halfe dead. Alas that ſuch a king ſhould periſh for famine. I haue not great thyngs to offer you, and thoſe not

not worthy of your Maieſtie, but yet with willing minde I preſent my bodye to you, take and feede my Lorde of this my poore and ſimple carcas, die not ſir for hunger: for it better lyketh me to die for you. O it is but meete my Lord, that that which is profitable in you ſhould be ſaved, and the vnprofitable in me loſt. And here he proſtrated him ſelf at the Lyons feete, and made him way for his necke and fleſh, lying ſtill as he had bene deade. The Wolfe no ſooner sawe the Rauen flatte on the grounde, but alſo with a Phiſicall hyſtorie ſayd, and repeated the ſelfe ſame word by word, and chopped himſelfe ſtreight vnder the Kinge, that he might take his pleaſure of him if he lyked him. This maner of humilitie and offer lyked not the Foxe a whit, and ſteppe by ſteppe he came to make his oration, creeping as the Snake to the charme, or the Beare to the ſtake. Now when the Camell ſaw him make no more haſte, he ſtepped in before him and occupied the place: and kneeling downe he ſayd. My Lord thoſe that ſerue faithfully diſpatch their ſeruice quickly: lo, I am here for you, relieue your famine. The craftie Foxe that ſtoode aloofe ſayde, although my fleſhe be naught and an vnwholeſome morſell for your Maieſtie, yet you may if you lyke taſte it, and ſo he looked downe, and layde himſelfe on the grounde. The

Lion

Lion ſeeing theſe beaſtes on the grounde like drunken chickens, thanked them one by one, ſaying to the Rauen, that his fleſhe was full of yll humors, and if it had bene good he would haue neuer haue offered it to him: and to the Woolfe alſo he ſayde, that his was to tough to digeſt, and at once hee put his deuouring mouth to the throte of the Camell, and ſet his griping talons on him, and tore him in peeces before a man would haue ſayde I am here, when the poore wretche thoughte he ſhoulde haue eſcaped with the reſt. O God that fayth aſſured in wordes commeth to bee broken in deedes: euen ſo auerice becometh enimye to all honeſtie. But the beſt was, the Lyon ſent the other beaſtes packing to the Gallowes and they would, for he would not giue them a bytte to relieue them with, ſo they died miſerably for hunger. Sure a fit death to aunſwere ſo wicked a life.

This tale I haue tolde thee ſayd the Bull, bicauſe thou ſhouldeſt knowe theſe courtlike fables, deuiſes and practiſes of vaine and wicked Courtiers. I knowe them all, and I am ſo much the better acquainted with them, becauſe I ſee them daily vſed againſt the good and vertuous, and well diſpoſed minds. And one no ſooner maketh waye for vertue, but they ſtreight ſet thornes

thornes in his way to prick his feete. But I will not hazard my life in going about to maintaine the place and credite I haue about the Prince. If the loue thou beareſt me be true I praye thee doe but giue me a watch worde how I may ſaue my ſelfe, and helpe me with thy counſell in this diſtreſſe, for I promiſe thee I cannot counſell my ſelfe. And for any other to counſell me in ſo harde a caſe, I cannot ſee any light at all, bicauſe me thinkes I ſee ſome beaſtly part playde me, and I am ready to burſt for ſorrowe: and the worſt of all that I ſee no ende to bring mee to any ſure hauen. So that I praye thee helpe to ſaue me: and this thing I craue of thee, bicauſe it is fitte for euerye body to ſeeke for his helth.

Thou haſt ſayd better than a Crabbe that hath two mouthes ſayd the Moyle: and ſurely ſo ſeeke for thy health is but reaſon, and a lawfull excuſe. For he that cannot ſaue his life by force, is to be borne withall if he worke for his life by ſubtiltie or malice. Howbeit aboue all thinges euery little enimie is greatly to be thought on and looked vnto: now iudge thou then howe much the great is to be feared. And hee that will not eſteeme this and beleeue what I ſaye, it ſhoulde happen to him that happened to the male and female Linnet in making their neaſt.

A man hath no greater enimie
than himſelfe.

Alongeſt the ſea ſyde, in a fewe rocks and clyffes full of wylde Herbes, certaine Linnets were wont to lay and breede: and breeding time beinge come to laye their egges, the Cocke began to make his neaſt there. In ſo much as the Henne ſayd to the Cocke: me thinkes it were better for vs to go ſeeke ſome other place to hatch our yong ones, (bicauſe this is not certayne, and beſide that perilous, as it is often ſeene) that we might yet once bring vp our poore little fooles to ſome good. What ſayth the Cock, doeſt thou miſlyke of this ſeate, and is it ſo daungerous as thou talkeſt of? Here paſſe no people, here it is hote, no windes at all, and an infinite ſorts of Herbes doe growe here as thou ſeeſt: ſo that wee ſhall haue meate at all times at will. O my good ſweet Honie huſbande quoth the Henne, it is not fitte for vs God knoweth. For in ſuch like ſeats is euer great daunger, vppon any rage of the ſeas to loſe them all, that it is: therefore I pray thee let vs auoyde the daunger. Wilt thou doe as the Pigeon that being aſked of a Pie why ſhe returned to the Douehouſe to laye hir egges (where

(where all hir yong ones were ſtill taken away) aunſwered: my ſimplicitie is the cauſe and hath euer bene of my griefe. Thou that haſt great experience and haſt pyſſed in ſo many ſnowes, wilt thou not take it yll to bee handled likes a Coddes head in thy olde dayes? and that it ſhoulde bee tolde thee he knewe it, and would not knowe it, he beleeued it not, he did it not, and ſo forth? but the foolyſhe huſbande hauing no capacitie to conceyue his wyues words, went his way, and flue vp to the top of the tree, and the more ſhee ſpake, the worſe heade had he to vnderſtande hir. So he ſtoode ſtill in his owne conceyte, thinking hee had bene handled like a tame foole, if he had followed his wyues fantaſie. O how noble a foole. O what a cockes combe. All is one: ſhe might ſay what ſhe would, but he would doe as hee liſted, and follow his owne fantaſy. And ſo he dwelled ſtill in his opinion, and made his neaſt, and ſhee layde hir egges and hatched them. A man hath no greater enimye than himſelfe, and that beaſt ſpecially that knowing he did amiſſe, did rather continue his obſtinacie to his hurt, than for his profit once to accept the counſell of his wyfe or friende: And laſt of all ſhe tolde him a tale of proteſtation.

In the fiſhings of the Sophie there was a worlde of

of Fowles that kept about it to feede of thoſe fiſhes, and amongſt them was a Torteiſe of the water that had ſtreight friendſhip with two great and fat Fowles, who diuing vnder water droue the fiſhe all about, and they no ſooner appeered almoſt aboue water, but at a choppe they had them in their mouthes. The Lake was full of cliftes, I cannot tell howe but by certayne earthquakes, and by little and little it beganne to waxe drie, ſo that they were faine to voyde out the water to take out the great number of fiſhe that were in it, that they ſhould not die in that drougth but rather eate them vp. The fiſhes therefore of that Lake meaning to depart out of that countrie, came one morning to breake their faſt togithers, and to take their leaue of the Torteiſe their friend. The which when ſhe ſaw them forſake hir, ſhe wept bitterly, & pitifully lamenting ſhe ſayd. Alas! what ſhall I doe here alone? But what thing can come worſe to mee than to loſe the water and my friendes at one inſtant. O poore Torteiſe that I am, wretched creature I, whither ſhould I go to ſeeke out water, that am ſo ſlowe to go? I like not to tarie longer in this countrie. O good brethren helpe me, I pray you forſake me not in my diſtreſſe. Ah vnhappie was I borne in this worlde, that I muſt carie my houſe with me, and can put

put no vittayles into it. In others houſes alacke there is place ynough for their neceſſaries: but in mine I can ſcant hyde myſelfe. A, woe, woe is me, howe ſhall I doe? if ye haue any pitie on me my brethren, & if ye haue taken me for your friend, helpe me for Gods ſake. Leaue me not here to burſt for thirſt. I woulde gladly go with you, and that you woulde gladly put me in ſome Lake, and I would followe mine olde trade as I haue done, therefore deare Fowles helpe me. Theſe wordes did penetrate the heartes of theſe great water Fowles, and taking no leſſe pitie on hir, than looking to their owne profite, they ſayde vnto hir. Deare Mother Torteiſe, we coulde not doe better than ſatisfie thy deſire, but alas what meanes haue we to carry thee hence into any Lake? yet there is an eaſie way to bring it to paſſe, ſo that thy hart will ſerue thee to take vpon thee to holde a peece of wood faſt in thy teeth a good while. And then we, (the one on the one ſide of thee, and the other on the other ſide) will with our bylles take the ende of the ſticke in our mouthes alſo, and ſo carye thee trimlye into ſome Lake, and there we would leade our liues and fare delicately. But in any caſe thou muſt beware thou open not thy mouth at any time, bicauſe the other birdes that flie vp and downe will gladly play with thee and laugh

to

to ſee thee flie in the ayre, thou that are vſed to tarie on the earth, and vnder the water. Therefore they will tell thee marueylous wonders, and will be verie buſie with thee, and peradventure they will aſke thee: Oh pretie ſhe beaſt, whence commeſt thou I pray thee, that thou are flying thus, and whither wilt thou? But take thou no heede to them, ſee them not, nor once harken to them I would aduiſe thee. And if they prattle to thee, ſaying, Oh what an enterpriſe of birdes, good Lorde what a peece of worke they haue taken in hande. Whiſhte not a worde thou, for thy life, nor looke not that wee ſhould aunſwere them. For we hauing the ſticke in our mouthes cannot ſpeake but thou muſt needes fall, if the ſticke (by talke) fall out of our mouthes at any time. Well, now thou haſt heard all, how ſayeſt thou? will thy minde ſerue thee, haſt thou any fantaſie to the matter? Who I? yes that I haue, I am ready to doe anything: I will venter rather than I will tarie behinde. The Fowle founde out a ſticke, and made the Torteiſe holde it faſt with hir teeth as ſhe could for hir life, and then they eche of them tooke an ende in their mouth, and putting themſelues vppe, ſtreight flue into the aire: that it was one of the fooliſheſt fightes to ſee a Torteiſe flie in the aire that euer was ſcene. And beholde a whole flight of birdes

birdes met them, ſeeing them flie thus ſtraungely, and houered rounde about them, with great laughteres, and noyſes, and ſpeaking the vileſt wordes to them they coulde. O here is a braue ſight, looke, here is a goodly ieaſt, whoo, what bugge haue we here ſaid ſome. See, ſee, ſhe

hangeth by the throte, and therefore ſhe ſpeakeſt not, ſaide others: and the beaſt flieth not, like a beaſt. Theſe tauntes and ſpiteful wordes went to the hart of the Torteiſe, that ſhe was as madde as ſhe coulde bee: ſo ſhe coulde no longer holde but aunſwere ſhe would (at leaſt as ſhe thought) and

and when ſhe opened hir mouth to ſpeake, downe ſhe fell to the grounde, and paſhte hir all to peeces: and all bicauſe ſhe ſhoulde haue ſayde, I am an honeſt woman, and no theefe. I would ye ſhoulde knowe it: Knaues, Raſcals, and rauening birds that ye are. So that cotemning the good counſell was giuen hir, or to ſay better bicauſe ſhe woulde not beleeue them ſhe payde hir folly with death. And now I returne backe againe whence I came.

The Birde loſt hir yong ones bicauſe the ſea roſe high, and the ſurging waues caried them quite awaye. Now bicauſe ſhe would lay no more in any ſuch daungerous place, ſhee aſſembled all hir parentage and kinſefolkes, and came before the Crane (Queene of all Fowles) to cite hir huſbande, and tolde hir the whole matter. The which when ſhe ſawe the little diſcretion of hir huſband, ſhe rebuked him, and wiſely tolde him howe great follye it was (yea rather madneſſe) to put himſelfe and his a ſeconde time in open & manifeſt daunger, being fallen into it once already. Shewing him by example a tale of the Curbe, that being angry with the Well ranne agaynſt it, thinking to make a hole in it, but in fine it brake in tenne peeces. Learne therefore ſayde the Crane not to ſtriue with thoſe that

that are greater than thy ſelfe, if thou meaneſt not to haue the ſhame and loſſe. Therefore builde thy neaſt no more alongeſt the ſea banckes.

I thought good to tell thee this diſcourſe, ſayd the Moile to the Bul, to ſhow thee that thou canſt not be in ſuretie to fight againſt a Kinge, and to prooue thy ſtrength. But thou ſhouldeſt go with a leaden heele: that is to ſay, with wiſedome, and malice. The Bull aunſwered. The beſt way I can take in this matter me thinketh is to go before his Maieſtie, and not to make any countenance that I am troubled or offended, but euen after myne olde woonted maner: and then ſhall I eaſily perceiue whether he haue ought in his minde againſt me, and that he ſtomacke mee. If at my firſt comming he doe not to me as King *Lutorcena* did to *Biſenzo* hys Captaine, who hauing him in ſome ſuſpicion, with his owne handes, threw him to the grounde, and ſlue him.

The Moyle liked not this determination, (perceiuing hys reaching heade to preuent his mallice) imagining that the King knowing his wiſedome, and ſeeing in him no alteration, would ſtreight thinke himſelfe abuſed, and then were he vtterly ſhamed and vndone both. Therefore fearing his fault hee ſayde vnto him. My Lorde

Lorde *Chiarino*, and brother deare (I will giue thee a watche worde to ſerue thy turne at neede) when thou ſhalt come before the Kinge, if perchaunce thou finde him very ſuſpicious, and that he caſt his deadly eyes on thee, and bende his ſhort eares, ſtanding vpright to heare what thou ſayeſt, or if any worde thou ſpeakeſt maketh him caſt vp his heade, or hang it downe: then (truſt me) beware of him that he playe thee not ſome part, therefore carie thy eyes before thee, and looke to his fingers, and ſtand to thy defence lyke a worthie Champion. For when he ſhall ſee thee prepare thyſelfe with ſworde and buckler to reſiſt him, euen at that inſtant he will chaunge his mind: and ſo by this meanes thou ſhalt ſee what he will doe. The Bull tooke his (as friendly) counſell, & went forthwith to the Court. The Moyle alſo departed from him, and with great ioy flingeth to the Aſſe his brother, and tolde him I haue diſpatched this matter. I haue done his errant I warrant him. I knowe he knoweth his payne by this time, ſeeſt thou? Well I ſayd and did ſo much, that at the laſt I brought him to it. And though I had great labor to bring it to paſſe, yet better late than neuer. My ſubtill and malicious practiſes at length yet are brought to good purpoſe I thanke God. Oh what fame ſhall I get, ſhe ſhall

ſhall be full of eyes though I haue ſeene light. Sounde thy trumpet once Ladie Fame through all the countries round about, farre and neere: and if my practiſe fall out right, thou neuer ſoundeſt in thy life ſo goodly a double treaſon. O what a perfite counſellor ſhould I be, how trimly coulde I bring a ſpouſe to bedde? be of good cheare brother, the Bull perſwaded by me goth to Court to ſeeke out the King, if he ſee him ſturre any thing at all; and the Lion alſo hath my Coccomber in his bodie, and in his heade the toyes and deuiſes that I haue tolde him, looking for the Bull with many an yll thought. Now beginnes the game. I haue ſo cunningly handeled this matter betweene them both, that one of them I holde ye a grote will leaue his ſkinne behinde him, part it betwixt them as they lift. But I that haue my feete in two ſtirropes (as God would haue it) am ſure inough from falling. Let them trie it out by the teeth and hornes, I will ſaue one I warrant thee. I will ſtande and giue ayme.

When the Bull was come to the King's preſence, and that he ſaw his head full of ſuſpicion, and perceyued in him thoſe ſignes & tokens that trayterous villeyne the Moyle had tolde him imagining preſently the Kings pawes on his backe, and his mouth on his

throte

throte, rememberinge the Moyles peſtilent counſell, he ſtoode ſtreight to his defence. And the King on the other ſide ſuppoſed he went to aſſault him, and being informed before by the Moyle hee thought it ſure ſo, and that it was true that the Moyle tolde him: therefore without any farther daliance, or tarrying his meaning, he rowſed himſelfe, and on him he goeth, ſo that they began a fierſe battayle, howbeit in the ende the olde Lyon wearied the Bull, that he laye deade before him, for ſuch is the iuſtice amongeſt the Nobilitie and worſhipfull Courtiers of beaſts. And yet though the Lyon was ſtronger than the Bull: dealing wyth deſperate perſons he had but a bloudie victorie. The caſe was ſuch, and ſo ſodeine, that all the Court was full of ſorowe, and the more for that it happened vnlooked for, and neuer a worde ſpoken of it before: ſo that they were all by this chaunce ſtricken with a marueylous feare. The Aſſe being informed of the terror of the matter was very heauy, and angry with his brother, inſomuch as he ſayde to him: O curſed brother, thou haſt done a horrible and wicked fact. Haſt thou not almoſt brought the Kinge to deathes dore, cauſed thy friend to be ſlayne, and put all the Court in feare, daunger, and ſorowe? and woorſt of all, thou haſt loſt thy credite and good

good name, ſhamed thyſelfe, and for euer be-famed thy houſe and parentage. And if thy wicked practiſe were knowne, what ſhould (thinkeſt thou) become of thy life? Oh caytyfe wretch. I ſaye no more Moyle, but marke the ende, this miſchiefe will fall on thy neck, and thou ſhalt gather of thy naughtye ſeede thou ſowedſt, naught elſe but prickes and thornes. For thy barren and drie grounde can bring forth nothing but Burres and Brambles. Gods diuine iuſtice will not ſuffer ſuch and ſo wicked a dede vnpuniſhed. And though preſently it lighteth not on thy heade, the deferring of it will ſhowe thee howe much the whip with time doth growe. Oh brutiſhe creature thou: neuer to feare God, nor to loue thy neighbour, but alwayes to follow thyſelfe, and to purſue thy beaſtly minde wythout regarde? thou mayntayneſt thy ambition, & wyth that thou wouldeſt ſubuert and ouerthrow a thouſand Realmes.

The trayterous Moyle hoong downe his heade all the while, and knewe well ynough that it was true the Aſſe ſayd, and that he miſſed not much the marke, yet he helde his peace, and would not aunſwere one worde. So the Aſſe followed on his tale, and came againe to the matter. I ſee my wordes but loſt, and worke ſmall effect: and I am ſure there is no rebuke

more

more caſt away and blowne into the winde, than that that is giuen him, that is neyther capable of it, nor honeſt and iuſt? nay rather feareth no puniſhment for his peruerſe and wicked works. It ſhall doe well therefore (though I be but thy brother by the fathers ſide) to take care of thee, leaſt I ſhould fall into that that a little Popingey fell into with an Ape of *Soria*.

It booteth not to giue counſell
where it is not followed.

Betwixt *Dalmatia* and the Realme of *Granata* there is a marueylous great valley full of high Firre trees and Pineapples. It happened once in y^e^ winter ſeaſon that there went a ſhole of Apes togither from one countrie to another, and the night ouertooke them alongeſt theſe trees, ſo that they ſtoode there cracking of theſe Pineapple kirnels, determining to take vp their lodging there for the night. But bicauſe the night was ſomewhat colde, they blewe their nayles and chattered their teeth apace. In this meane while one of the Apes had ſpyed a Glowe worme in a hedge that ſhewed like fire: and beleuing it had bene fire indeede, they ranne all to fetch ſtrawe, ſtickes, and drie Pines to lay vppon hir, being

being verie deſirous to warme them. And when they had layde on all this wood on the backe of hir, they beganne to blowe, and to lay on lode to kindle the fire; but all in vayne for the deuill of ſtycke or ſtrawe once ſmoked much leſs burned, ſo that they were ready to goe madde for anger they could not warme them. Certaine Popingeyes dwelt in thoſe Firre trees, the goodlieſt Birdes in that countrie. Whereof one of them behelde the ſimplicitie of theſe Apes at leaſt three howres, how they laboured and toyled for life about Moone ſhine in the water: So that he mooued with pitie and compaſſion towards them, came downe out of the tree, and tolde them. Good wyſe Apes, it grieues me to ſee your follye and great labour, and quite without profite, that ye are ſo madde to beleeue to fet a fire thoſe ſtickes with that ſhining Glow worme. Alacke poore fooles, yee loſe your winde and time both, beſides that euery body that ſeeth you will thinke yee verye beaſtes in deede without wit. For the thing that ſhineth ſo is not fire in Gods name, but it is a certayne Worme which naturally hath that vile ſhining at his tayle, ſo that ye are deceiued truly: therefore yee were beſt take another way if ye meane to get heate. One of the ſhe Apes no leſſe tattling than obſtinate, commeth towardes him, and putting hir hande by hir ſide, ſhee

aunſwered

aunſwered him, lyke a madde, prowde, Bedlem foole.

Oh ydle Birde, in fayth thou haſt but little witte to meddle with that that toucheth thee not. What is it to thee whether we knowe or not knowe? who intreated or bade thee come to

giue vs counſell or helpe? If thou doe not get thee hence to ſleepe againe, and that quickly, I will promiſe thee a broken heade at the leaſt and I turne not thy ſkinne ouer thy eares too, heareſt thou me? I praye yee ſee how hee meddles in our matters. Diſpatch, get thee hence

hence I ſay, and meddle with thy Birdes with a murren to thee, and let vs alone: leaſt perhaps thou wiſheſt thou hadſt, when it will be too late. And with that ſhe beganne to ſhowe hir teeth, with an euill fauoured looke withall.

The poore Birde when he ſaw hir make that face to him was halfe afraide, yet leauing hir he went to counſell the others, ſuppoſing by being importunate to make them knowe their follie: and ſo he began to ſee and repeate verie oft that he ſayd to the other Ape before, ſo that that Ape coulde not abyde him any longer for ſpight, but gaue a leape or two to ketch him. But the Fowle being wight of winge eaſilye ſcaped hir: and ſure if he had taried never ſo little, and had not flowen awaye ſo faſt as he did, the Ape had not left a feather on his back, ſhe had torne him. And like to the Ape art thou, for there is no good counſell will take place with thee, nor no admonitions or warnings that will once make thee beware or take heed. I ſhoulde be the obſtinate Birde that ſhoulde ſtill go about to perſwade thee, but in the ende I feare me that woulde happen to mee, which chaunced to a Pie with hir Maiſter, being a ſetter forth of Playes and Enterludes.

He

He that diggeth a pitte for others many times falleth into it himſelfe.

A maker of Playes, dwellinge in a towne called *Baccheretto*, gaue to a rich Merchant a Pie (which one of his boyes that playde a parte euer in his playes had brought vppe:) that had a propertie to blabbe and tell all that ſhe ſaw done in the houſe. This Merchant had a faire wife, which wantonly choſe to hyde hir ſelfe otherwhile with a goodly yong man hir neighbour. The huſbande was many times told of it, and did in maner perceiue ſomewhat himſelfe too; but becauſe it was but ſuſpicion and no proofe (and if he ſhould haue ſtirred in it had not beene able to haue taken his othe that it was true) he ſtoode betweene two waters, as he that was verie loth to beleeue it. And as in ſuch caſes it falleth out many times, that the ſeruants and familie (for the loue of their Miſtreſſe) doe depende rather of their Myſtreſſe than of their Maiſter, and are readyer to pleaſe hir of both. The huſbande ſeeking diuerſe meanes to come to the light of this matter, coulde neuer get out of them, but ſure ſir it is not ſo, you are deceyued. The good man perplexed in his minde, not knowing what way to deuiſe to boulte out this matter, remembered at the laſt that the Pye hee

hee had in his Chamber (vpon the windowe) woulde ſerue his turne excellentlye well for the purpoſe, ſo hee brought hir to his wiues Chamber, as though hee had not cared for hir (meaning nothing leſſe) and there he left hir a fewe dayes. When he thought the Meale had bene boulted, hee cauſed the Pye to be brought againe into his Chambre, and ſhee tolde him all things directly as they were done, ſo that he determined to puniſhe hir lewde life. But as many doe, whome loue doth no leſſe ouercome than pitie, he let it alone yet many dayes. All this while he hong vp the Pie in hir cage in the hall, and at night made hir be fetched in, and then he knewe all that was done in the day from point to point, & what had happened. Who was there, if hir Miſtreſſe went abrode, how many poundes of Flaxe the Maides had ſpunne, and how many times the ſeruants had ſet on the Flaxe of the Rock and pulled it off againe: when, what, and how. O what a vile craftie Pye was ſhe. The poore Maydes of the houſe neuer thought ſhe coulde haue tolde any thing in the worlde, nor made any reckening of hir at all. The huſband at the firſt, beganne to groyne and lowre, and to caſt forth certayne wordes and Parables to his wife, the which ſeemed not to vnderſtande him, though ſhee knewe his meaning well ynough, and ſuſpected that ſome of the houſe had opened the

the matter. Howbeit, not able to burthen anye one particularly, bicauſe ſhee woulde be ſure not to miſſe, ſhe flatly fell out wyth them all, and tooke on with them to badde, brawling and ſcolding vp and downe the houſe lyke a madde woman all the day long. In continuance of time, whether it was that they ſtarued the poor Pye, or how the goodyere it fell out I know not, but the Pye had founde hir tongue & ſpake plainely to them, and ſayde: giue me ſome meate, or I will tell my maiſter. When they hearde hir prate thus, imagine you what ſport the women had with hir. And bicauſe ſhe was a beaſt, out ſhe tattled at once all that ſhe knewe of the men as well as of the women: ſo that ſhe tolde them how hir Maiſter would aſke hir how they vſed hir, and what they did, and counterfeited his faſhions and ieſtures rightly, aſking queſtions, and aunſwering hir ſelfe, euen as if hir maiſter had bene preſent to haue aſked hir.

The Myſtreſſe and Maydes gladde they had found out the tale bearer, they came about hir with a light, and ſhut to the windowes, and with viſers on their faces, diſguiſed they daunced ſuch a Moreſſe about her with Glaſſes, Fire, Water, and ſounding of Belles, beating on the bourdes, ſhowting and whooping, that it would haue made the wheele of a Myll deafe, it was ſo terrible.

And

And after they had done this returning euerything to his place and openinge the Windowes as they were at the firſt there they left hir alone, and woulde giue hir neuer a bitte of meate. When the Merchant hir maiſter was come home, and that he cauſed the Pye to be brought into his Chamber, ſhe beganne to lay out hir tongue at large, and ſayde. O Maiſter I haue had an yll night todaye, there hath bene ſuch rayne, tempeſts, and ſuch noyſes, and I haue ſeene a number of Pyes paſs by my Cage, but none of them all would tarie with me. O what a fooliſh time was it: and yet in a moment the winde and water ceaſed, and ſo it was daye againe. Bid them giue mee ſome meate that I might dine, for it is eight aclock and I am a hungered. The Merchaunt when hee heard hir ſpeake thus fooliſhly and tell theſe fables, he thought they were but toyes in hir heade, and that ſhee talked at pleaſure, nothing touchinge hir Miſtreſſe matters, and ſo let it paſſe for that tyme. One nyght the Merchant determined to lye out, and ſo he did, and left the Pye in his wyues Chamber. As ſoone as it was darke his wife ſent for hir Louer, and ſtreight cauſed the Pye to bee taken awaye (hir Cage couered ouer) and caried into a Well: and when he that caried hir had let hir Cage downe a pretie deale into the Welle, he vncouered it

againe,

againe, tying it faſt at the toppe of the Well for falling into it, and being Moone light the ſame night, the ſeruaunt departed his waye without ſpeaking to hir, or ſeeing hir, and ſo let hir hange. A little before day the good wife of the houſe made the Cage be couered agayne trimlyè, and brought into the Chamber, and ſo vncouering it in the darcke, fell aſleepe againe (hir Louer being gone) till brode day. The Merchant came home betimes in the morning before ſunne riſing, and went ſtreight to the cage in his chãber. The Pie that hong in the Welle al night, and knew not in what place ſhee was in, nor what houſe it was, would very gladly haue tolde hir Maiſter all, and thus ſhe began. Maiſter the Chamber was carried quite awaye tonight, and I was in a great round Glaſſe with water at the ſunneſhine of the daye, all night long almoſt, and then the Glaſſe and Cage was remoued, but I cannot tell whither: and ſo God gyue you good morrow, Maiſter. Nowe God giue thee ſorrow (quoth the Merchaunt) wicked beaſt that thou art: for throughe thy foolyſhe wordes I had well nere paide my pore Jone on the Petticote for thy ſake. And with that he ranne to the bed and imbraced his wife and ſweetely buſſed hir. His wyfe that ſawe hir time had come now to be reuenged, and to free hir ſelfe of hir huſbandes conceiued ielouſie

ouſie, cauſed the ſlouenly Wittall her huſbande to tell hir all the Pies qualities & tales ſhee had brought him: which when ſhe had hearde, out on hir whoore quoth ſhee, kill hir yll fauored harlottry, what meaneſt thou to kepe that fooliſh Birde? Hir huſband being rather in a rage than well pleaſed, bicauſe he would not gladly haue knowne that that his wife had tolde him. Toke the cage and Pie and thrue hir out at the window, & with the Fall the pore wretch died out of hand. Therefore none muſt intermeddle in thyngs that belongeth not to them, neyther in wordes nor deedes to goe about the deſtruction of any. For hee that diggeth a pit for others, many times falleth into it himſelfe.

The Sea Crabbe diſpoſed to play with a Foole, was contented to be ridden of him, but he like a Cockes combe (not knowing ſhe went back worde) put a Bridle in hir mouth, and it went to hir tayle, and ſpurring hir forwardes, the Crabbe went backwardes. I am a foole (quoth the foole) to thincke to doe well with thee, ſince I know not thy nature nor condicion. Now liſten what chaunced to an vngracious traueyler, and then conſider well of the matter.

Twoo men of the *Mamaleckites* traueyling by the

the way togithers, founde a great bagge full of Golden Wedges, and ſo ioyntly togithers they agreed to take it vp determining to carie it to the Citie, and to laye it vp ſafe in their lodgings. But when they were come to the walles of the Citie, they alteréd their mindes, and one of them

ſayde to the other. Let vs diuide the treaſure, that ache may carie home his part, and doe withall as he thinketh good. The other that was reſolved to ſteale it, and to haue it al to himſelf, meaning to eaſe the good honeſt man of his part, aunſwered *ex tempore* for his profite. Mee thinketh

thinketh good brother it is not meete that our happe ſhould be common, and the friendſhip perticular: but lyke as we met in pouertie, ſo let us ioyne in richeſſe. Therefore for my part I will not deuide it, but we will enioye it friendly togithers, and the good happe that lighted euenly vpon vs. Howbeit for this time (if thou thinke good) let vs take a peece out to ſerue our neceſſitie with, to defraie houſeholde expences, and other extraordinarie charges: and for the reaſt, it ſhall not be amiſſe if it runne in common betwixt vs, and we will hyde it in the darke in ſome ſecrete place ſo as we maye from time to time (alwayes as we nede it) take of it at our pleaſures. The good ſielye man (I will not ſay foole) did not thinke of his pretenſed ſubtiltie, and that hee went about then lyke a falſe Knaue to deceyue him, but tooke him for a playne meaning man lyke himſelfe, and ſayde he was contented it ſhoulde be ſo. So for companye they tooke eche of them his burthen and the reſt they ſafely buried vnder the roote of an olde Elme, which the poore neyghbours that dwelled by called vile Knaue, and ſo with the little burden of their neceſſarie expences, ech of them repayred to their lodginges. Within three houres of the ſame night the companion that gaue counſell to leave it abrode, went to the place of the hidden treaſure, and ſecretely caried

caried it home with him. When tyme had conſumed the honeſt man's money, hee went to the theefe his partener, and ſayde to him. Brother I woulde gladly haue the reaſt of my part of the golde that remayneth behinde, let vs goe therefore I pray thee togithers as wee togithers did fynde and hyde it, and we will bring it home betwixt vs: for I aſſure thee I am in great neede. Of mine honeſtie well ſayde (quoth the theefe his companion) we are happily met: for I was euen nowe thinking of that thou telleſt me, and I promiſe thee I was comming to thee of the ſame errant. But now thou art come, in fayth welcome, thou haſt ſaued me ſo much labor: come on, gowe, let vs take our horſes and awaye, wee will not dwell long about this matter, I trowe, we will handle it ſo nimbly thou ſhalt ſee: and then we ſhall liue merilye without anye care or thought, and neede not feare robbing. Now when they were come to the vyle Knave (the Elme ſo called) where they had buried their treaſure, beinge a great and hollow tree, they began to digge for it, but in faith they might dig vnder the tree till their hartes aked, as deepe and as farre as they lifted for the treaſure was flowen. The theefe then played the Harlots part rightly, that weepeth and lamenteth to the honeſt woman, and beganne to tell him there was no more fayth in

in friends, and that loue was loſt. Truſt that truſt lyſt, for by the Maſſe I will neuer truſt agayne. And when hee had often repeated this, hee beganne to throwe away his cappe, to crye out, and beate himſelfe, that he was lyke a madde man, nay a very bedlem in dede. His fellow hat was ſo naturall, though he were ſomewhat lyke a Mome, woulde not bee lowted ſo, but rather laughed to ſee his Knauerie and crafte thinking notwithſtanding that he had ſtolen it (as he had in deede) but yet hee ſtoode in doubt, laughing ſtill. Then the theefe raged like a beaſt (as if he had reaſon on his ſyde) and ſayde. None, no none but thou traytor, theefe, and villen (as thou art) coulde ſteale this. The ſiely man that of both had cauſe to complayne (all hope taken from him to recouer his part) in ſteade of accuſing him, it ſtoode him in hande to excuſe him ſelfe, and to ſweare and forſweare: ſaying I cannot tell of it, I ſaw it not, I touched it not, neither did I once think of it till now. But tut al would not ſerue or ſtaye the theefe, but hee cried out more and more (and that alowde) and called him al to naught, Oh traytor, oh ſlaue, and micherlye theefe, who but you knew of this? What man alyue but thou could once haue layde hands on it? Tarie a little, by Gods paſſion I will tell my L. Mayor of thee.

I will doe thy errant truſt to it: and I trowe he will ſet thee where thou ſhalt ſee no Sunne nor Moone a good while. Harken after.

This brawling and ſcolding continued a good while betweene them, in the ende they went both to the Mayor: who after longe cauillations, intermiſſions, paremptories, exigentes, termes vpon termes, fauors, promiſes, agreements, prayſes, compremiſes, wagers, and a number of other ſuch lyke conceytes and toyes, perceyued his tayle had neither head nor foote. Then ſayd my L. Mayor to pricke out the core of this matter: when ye two hid this treaſure, were there any others with you, or were yee two alone togithers? The Knaue that had occupied his hands as nimbly as he that played on the Phife, aunſwered ſtreight as if he had bene cleere and honeſt in the matter. My Lorde, and if it pleaſe your Honor, with your Graces fauour, the tree it ſelfe and you were there and ſawe it, would witneſſe the matter plainely. For we both I am ſure put it betweene the rootes of the tree, and therefore I beleeue it will ſhowe you the hole which the theefe hath digged. If God be iuſt, I knowe hee will make the tree tell, and as it were poynt with a finger to him that ſtale it, and ſhowe you of him Sir, of him that ſtandeth here before your Lordſhippes goodneſſe

neſſe (and my worſhipfull maiſters) lyke a ſteale counter nowe, for out of doubt he ſtole it. My L. Mayor that had many times put his finger in the fire before, as one well acquaynted with ſuch lyke matters, and that could ſpie day at a little hole, ſayd, well then ye ſtande vpon the teſtimonie of the tree, and ſeeing ye doe ſo, both you and I will be at the doing of it God willing, and I will ſift out to the vttermoſt I warrent ye, feare ye not. They putting in ſureties for their appearance, and a daye appointed for the matter, were diſmiſſed the Court. This determination liked the theefe of life, for he had ſtreight deuiſed a miſchiefe to blind my L. Maior withall. But here I wil make a little digreſſion. He that doth his things without aduiſe and counſell can neuer do well. The counſell is euer ſound and good that commeth from an olde experienced man, or at least helpeth in ſome part. It is euery wiſe mans part to take counſell in things he goeth about, whereof he is either ignoraunt or doubtfull. He that repreſenteth the Moyle, I hope ſince he will follow no counſell, ye ſhall ſee him ſmart for it in the ende. For it is written. Heare my ſonne my preceptes and counſayles, but the Moile was deafe and coulde not heare of that ſide. And nowe liſten howe.

The

The theefe had imagined a miſchiefe in hys heade, and as ſoone as hee was come home he ſayde vnto his father. O my good luſtie olde grey bearde. I will diſclose a great ſecrete to thee, which till this daye I have kept ſecret, ſecret in my boſome manye a faire daye, and euer buried it within me, as he that coulde finde no time I tell thee to tryfle. But father, heare ye. To be plaine with you, the treaſure I aſke of my companion, I myſelfe haue ſtollen it, that I might the better releeve thee in thy olde age, and alſo farther and aduance my poore familie, a thing that thou and I both long time haue deſired. I thanke God, and my wiſe foreſight (I ſhould haue ſayd before) it goth as I would haue it, I would wiſh it no better. Now if thou wilt be ruled, and haue the thing brought to paſſe (being alreadye in good forwardneſſe) this cheate will be ours in ſpight of the Deuill. And ſo rehearſed all to hym that had paſſed betweene them before the Maior and the Bench, and adding this withall. I praye thee conuey thyſelfe to night into the hole vnder the rootes of the tree where the treaſure was hidde, for it is long, deepe, and large. And when my Lorde Mayar ſhall aſke the tree: *Quem queritis?* I woulde ſaye, who caried awaye the treaſure? then ſhalt thou aunſwere with a counterfeyt

voice

voice: *Egus.* That is my companion, and thou ſhalt call him by his name. The old man that was lyke vnto his ſonne in euery poynt, had reaſon to holde of his ſide, after ninetene shillings to the pounde: but he aunſwered foure wordes.

Sonne it is good to be merie and wiſe. I care not to take this matter vpon me, but me thinke it is harde and daungerous. A wiſe man will looke ere he leape. I feare me thoſe egges will be broken in the mouth while we are a ſucking of them. It happeneth in an howre that happeneth not in ſeuen yeares. If thys geare come out, we haue ſponne a fayre threede. Conſider it wel, miſhappes are euer at hande. Howbeit, ſo it happen not to me as it did to the Birde that would kill the Snake, I am contented: and now heare the ſtorie how ſhe did.

In the rockes of *Popolonia* there was a goodlye tree, in the which a ſolitarie Birde builte hir neſt and laying ſixe times, fiue of them miſcaried. Harde by this tree, there dwelled a great and vnhappie Snake, which (as oft as theſe little birdes were in maner hatched and ready to flie) crept vp the tree to the neſt, and deuoured them all; that ſhe was readie to burſt for fulneſſe. So that the poore Syer of them was as angry as a Beare, he

he was ſo full of choler and ſorrowe. One day hee determined to aſke councell in the matter, and conſulted with a Crabbe that was a Doctor *in Libris.* Hearing his learning, he ſaid naught elſe to him, but come and follow me. So he brought him to a Caue where dwelled a certayne beaſt (a companion of his) a charmer, an enimie to the Snake for his lyfe, and tolde him his nature, how that this beaſte delighted to eate fiſhe, and made him carie a little diſhe full of them, and go ſcattering of them ſtill all alongſt till he came to the Snakes hole. The charmer hauing the ſauor of the fiſhe in the winde, followed the ſent, and when he was come to the place where the Snake made hir neaſt, in a great furie he digged vp the grounde: and finding hir (as one would haue wyſhed it) in hir firſt ſleepe, hee killed hir. But bicauſe ſhee was ſo well fedde, he went further groping vp and downe, ſearching if there had beene ought elſe to haue lyked him: and hauing theſe Birdes in the winde to, he got him vp to the tree, and deuoured them alſo.

Father you caſt beyonde the Moone, and make doubtes where none are: there is no ſuch daunger in this as you ſpeake of. Too it luſtilye, and be not afrayde. I will warrant thee for an Egge at Eaſter. What doeſt thou thinke I haue not wayed

wayed the matter to the vttermoſt? foreſeene it, preuented it, looked thorowe it, and ſeene to the bottome of it? Yes that I trowe I haue. And if I had not ſeene it done as I would haue it, I would not buye the repentaunce of the lyfe of my deare, ſweete, louing and tender father. Therefore diſpatche, and about thy buſineſſe. The tyde tarieth no man. Nowe is the time that in diſpite of our foes (doe the woorſt they can) wee ſhall haue our purpoſe, and that ſo trimlye, that we ſhall ſwime in wealth, and liue all the dayes of our lyfe after like Gentlemen, and take our pleaſure. So the vnhappie (rather than wiſe) father, daunced after the ſonnes pipe, and forthwith went and conueyed himſelf vnder that hollowe tree, tarying there all night where the treaſure had bene hidden.

In the morning betimes, My Lord Maior, the Shirifes, hys brethren the Aldermen, the Recorder, the counſell of the Citie, my Maiſters the Judges, the Juſtices of peace, with all other of my Lord Maiors and the Shirifes officers attending on him, ſolenymly went to the appoynted place for triall of this matter, and hauing hearde the parties in *partibus* and *spartitibus*, hee reſolued vpon the teſtimonie of the tree, and cried out. What ho, tree (three times) who hath robbed

robbed this treaſure? Then this olde man that had lien vnder the tree all night, & had a couple of nuts in his mouth to counterfeit the Matter, aunſwered quickly on a ſodeine the name of the good ſimple man. When the Maior heard this thing, that within the barks of the trees there were certaine trembling voyces put forth, it ſo amazed him, that for the time he was extaticke, & coulde not ſpeake a word: ſeeming to him and to thoſe that ſtoode by, that it was a wonderful and ſtraunge thing. And thus wondering at the matter, to heare the voyce come out of the tree, he was about to ſay: Lorde, ſee what force truth is off. But with that thought alſo he beganne to ſuſpect there was ſome knauery in hande, and becauſe he would knowe it were ſo he commaunded they ſhould lay a lode of wood or two about the roote of the tree, & when they had done, that they ſhould ſet it on fyre: imagining that if there were any yll fauoured worme or vermin in the hollownes of the tree, either he would fire him out, or at the leaſt turne hys coate or tayle. And if there were any deceyte, he knewe by this meanes he ſhould eaſily boult it out: and hauing cauſed wood to be brought and layd togither as he commaunded, they ſtreight gaue fyre. Now the olde man hauing fyre at his tayle like a Glowormе, and that it began to partch him (thinke

(thinke what heart he had) cryed out pittifully as lowde as he coulde. Alas alas, alas. Water, water, water. I burne, I burne, I burne. Helpe, helpe, I am ſmothered, I am ſmothered. Come, come, come. Quick, quick, quick. Open, open for Gods ſake. I die, I die, I die. And many ſuch wordes he ſpake, that he made them all ready to burſt with laughing. A ſirra (quoth my L. Maior) and art thou there in deede. In fayth the ſpirite is coniured now, he is ſure ynough I warrant him. And ſo he cauſed the ſpirit to be pulled out, that God knoweth looked lyke the verye picture of ſtryfe it ſelfe. Whan he ſawe the poore olde Deuill howe he was dreſſed, at the firſt he laughed, and without any choler did ſtreyght examine him. But when the troth in deede appeared as it was, hee payde them home with their owne deuice, and gaue them that they had iuſtlye deſerved, and delyuered all the treaſure to the ſimple honeſt man. So that nowe thou heareſt howe innocence is rewarded, and iniquitie puniſhed. Let ſtryfe go, and we ſhall liue merylie.

Thou mayest nowe turne thys tale to thee, and make thee a ſhort cloke, for in ſooth it is euen fit for thy back, therefore put it on thee. Once againe I tell it thee, that the books which

thou

thou haſt ſtudied are falſe, and the doctrine naught: therefore I can tell thee they will be throwne into the fire. And if thou followe that doctrine, and alleage their authorities; out of doubt thou wilt frye at a ſtake, and thou and thy Doctors will be burned togithers. All will lye on thy neck and of thy childrens: as it did vpon the adultereſſe, and it is not long ſince it happened, as you ſhall heare.

In *Terra Stolida*, in a place called *Vallona*, it is reported there dwelled a riche Farmer, whoſe ſubſtaunce laye moſt in great Cattle: and at certaine times he droue them into other countries to paſture, where he abode with them many moneths. His wyfe that remayned at home, was good and ſquare, and plumme of body, hir brawne as harde as a bourde, and that had hir face before hir as other women: ſo that a great riche man alſo of that Countrie caſt his eyes vpon hir, and entertayned hir in that time of vacation. And ſhe that delighted not to be kept at the rack and maunger, ſuffered hir receipt to runne at large, to fare more daintily. In ſo much as at the laſt (ſinning in gluttonie) hir breaſtes grewe bigge, and hir belly roſe, ſo when time came, ſhee brought forth a goodly Babe, which ſhe carefully put forth to nurſe and thus

it

it grewe: and in fine as hir owne in deede ſhe brought it home and foſtered it. Hir huſbande being come home that had beene long abſent, gladde to ſee his wyfe and ſhe (in ſeeming alſo) no leſſe gladde of his comming, (but Lorde what feaſt and ioye in outwarde ſhowe betweene them) they ſweetely kiſſed, and with louing wordes imbraced eche other. Oh my Conye, welcome, quoth ſhe. Oh my dear Muſſe (ſayde he) gramercy to thee. All wedlocke ceremonies duely accompliſhed: hir huſbande caſting his eyes aboute, and ſeeing this fayre little Boye running about the houſe. Muſſe quoth he. I pray thee whence is thys little knaue? what knoweſt thou not Conye ſayde ſhe? it is myne (and this ſhe tolde him as ſhe that could cunningly handle him in his kinde) and ſo followed on, preuenting his tale. Doeſt thou not remember that three yeares ago there fell a great Snowe. (Jeſu how colde it was) and at the ſame time I remember the Rauens and Crowes fell downe ſtarke dead in the ſtreetes, and the little fiſhe dyed in the Welles. Oh what a colde it was, and I tooke it in deede (God knoweth) with throwing of Snowe balles, the yonge maydes of the Countrie and I togithers: and I cannot tell howe, I handled ſo manye, but well I wote I came home fayre with chylde, and I am ſure it was

was no other but the Snow, and that is ſene by the Boye, that is as faire and whyte as Snow it ſelfe and therefore I called hys name Whyte. And, bicauſe I knowe well ynough yee men are of ſuch mettall, that euen ſtreight yee thinke all the euill of vs poore women that can be, and for that I woulde not put any ieloufie or toye in thy head, I ſent him out of the dores to nurſe thinking afterwardes at leyſure, when thou hadſt knowne thy good wyfe, to ſend for him, and ſo to have tolde thee even plainely from point to point how the matter went, and howe I came by this good, pretie, ſweete, faire, well favoured Boy.

Hir huſbande though in deede he was but an Aſſe and a dremiſhe foole, was not moued a whit at hir yll fauoured tale, nor once honge downe his head for the matter, and made as though he beleued hir: but he knew ſtreight the knauery of the fooliſh inuention of his wife. Howbeit what for the loue he bare hir (bicauſe ſhe was worth the looking on ywis) and for that he was but a rude fellowe to beholde, and thought himſelfe ſcant worthie of hir, and that he had married hir, pyning away for hir ſake: he thought it better to carie ſuch things in hys breſt than in his heade, and the rather peraduenture bicauſe he doubted falſe meaſure, fearing his partners yll will

will that farmed his grounde at halfes with him: in fine he was contented to bite it in for the time, determining not to be at charges with other mens children. So one day ſpying time and place, he caried out of the dores with him this little Boy White: and ſuch was his walke that the Boy was neuer more heard of, nor ſeene after that. The woman looked and looked againe to ſee hir ſonne returne with hir huſbande. But ſeeing hir huſbande come home without him, Come ſayth ſhee to him: I praye thee what haſt thou done with my Boy? Hir huſbande that had bought his wyt ſo deare, aunſwered hir. A ſweete Muffe, the other day vnaduiſedly (I confeſſe it) I caried him abrode with me, and we walked a great whyle in the Sunne togithers, and thou knoweſt how hote it was two dayes ago (alack that I ſhould tell it thee) the heate of the Sunne hath quite diſolued him. And then I founde thy wordes true which before I hardly beleeued. Alas poore wretch, he ſodanely turned all into water, that wo is me. His Muffe hearing this, in a rage flong hir away, and left Conie all alone, ſo he neuer after ſawe hir.

I haue tolde thee thys fable, bicauſe thou ſhouldeſt know, and ſee both, that all miſchiefe and malice in the ende commeth out, & being

diſcloſed

diſcloſed, it euer receiveth the juſt reward and puniſhment. What can be hoped for of thee that haſt committed ſo many and ſundrie yll factes, practiſed ſuch wicked deedes, deuiſed ſuch abominable practiſes, and made ſo many ſnares to ketch the pore Bull in, that at the length thou broughtest hym to the axe? And moreouer (to giue place to thine iniquitie) haſt brought thy friende to his death, the King in daunger, and thy poore kinsfolkes to ſhame: and woorſt of all, both of you brake your wordes and promiſe.

Although I be brother to thee by the Fathers ſide, I maye not, nor will not truſt thee an ynche, nor deale with thee for pinnes. For he that hurteth his friende, wyll not ſpare to hurt his brother: and he that hath once deceyued, knoweth how to deceyue againe. But well, once warned halfe armed they ſay. I trow I wil beware of thee well ynough. Thou ſhalt not colt me be ſure, as the merchaunt was colted by an euill companion of his whom he truſted: and this once tolde thee, we will ſhake handes and then adue.

They ſaye there was a great rich Merchaunt that had as much buſineſſe as he could turne him to: and amongeſt other his ſubſtance he had many a thouſande weight of yron. His buſineſſe

buſineſſe falling oute ſo that hee muſt needes go to Calicut, (which was a good thouſand myles off) he gaue to his neighbour (a friende of his) his yron to keepe till he came home. The yron taried the maiſter many a faire day, and ſeeing hee came not, he tooke his leaue, and went his waye: but hee that had it in keeping, tooke reuenge well ynough of his departure, and made merie wyth it. The Merchaunt after he was come home, went to his friende and aſked hym his yron. But he that was a ſlye childe, had ſtreyght deuyſed an excuſe to ſerue hys turne, and ſayde to him. I would to God you had neuer leſt it with me. For yee were not ſo ſoone gone, but there came euen the ſame nyght an armie of Rattes and Myſe, (drawne thither by the ſauor of the mettall) that lay continually at it: ſo that in fewe dayes, before I or any of my houſe knewe it (thinke you that heare it how this was likely) they had gnawen and eaten it vp euery whit, and had not left by eſtimation vneaten, and not ſpoyled, aboue foure ounces. Now imagine you whether this yll happe went to the ſtomach of me or no. The Merchaunt hearing ſo lowde a lye, could ſcant keepe him from laughing, though inwardly it grieued him: & yet ſoothing him, he made as he beleeued him, and ſayd. Sure it is a marueylous matter howe

howe this ſhould come to paſſe: and but that I heare you ſpeake it, I woulde neuer beleeue it. For doubtleſſe it is one of the woonders of the worlde. A ſhame take him that ſolde it mee. I cannot be perſwaded but that he noynted it with ſome oyle, or gaue me ſome of that ſoft yron that is made of the water of Steele. But well, let the yron go where it will, and all my ylles withall, although it bee of no ſmall weight. I tell you truly I loue you ſo muche that I make ſmall reckening of my loſſe, but rather I aſſure you I think it well beſtowed, ſyth the wicked Rattes yet had ſomewhat to enterteine them with, and that they pardoned you and your familie. For ye may well know, that ſyth they did eate the yron, they had the Woolues diſeaſe in them: and if that had not bene in the waye to haue relieued them, by my faye you had ſmelt of it. But ſince it is gone farewell it, no more wordes, as Cobbe ſayd to his wife when his heade was broken.

This craftie fellow (but not ſo ſubtill as he tooke him ſelf for) reioyced at theſe wordes, ſuppoſing the Merchaunt had paſſed no more for the matter, and ſo was pacified: wher vpon he did conuite him the next day to dinner to him, and the Merchaunt accepted his bidding willingly. Howbeit he ſtudied all night to ſerue him as good

good a turne, and he coulde at leaſt, to be reuenged at once of his loſſe and mockes, without complayning to the Juſtice of his wrong : and ſure he ſhowed him a right Northfolke tricke, and this was the ieſt.

The Merchaunt ſent for to dinner to hys houſe that had ſtollen the yron, went thyther ſtreight, and was marueylouſly feaſted and made off (but in deede of his owne coſt) howbeit the beſt pleaſure of all was, the Merchaunt made verie much of a pretie little Boye, and he was the onely ſonne and heyre of him that had bidden him to diner: and ſtill he fed the Boy, and made him great cheere. After dinner playing with his ſonne, and makinge much of him as I tolde you before, promiſing (as they doe to children) many goodly thinges : whyleſt the father began to nodde and to take a nappe, the Merchant made the Boy be caried to a neighbours houſe of his, and there he hid him. The father when he awaked, went forth with the Merchant, attending their buſineſſe, and thought nothing of his ſonne, as he that was wont to go forth without any ſuch care. So comming home at night, and not finding his ſonne, out he went all about the towne to ſeeke him, and ſpared not to aſke euerye bodye that he met if they ſaw his ſonne. At the laſt by good happe hee ſtumbled on this Merchaunt, that in deede

deede had ſtollen him (as the other had ſtollen his yron before) and being in great perplexetie he ſorowfullye aſked him of his ſonne. The Merchaunt, all things framing as he wiſhed, (ſauing the giving of his yron to hym to keepe), aunſwered ſtreight. Yes marrie, I remember I ſawe (not long ſince the winde roſe ſo great) a fielye Sparrowe catch a little pretie Boye by the heare of his heade, and in that whirle winde ſhee ſnatched him vp, and caried him quite away into the ayre: and ſure by your wordes mee thinkes it ſhould be your ſonne. Therefore ſeeke him no more, for by this time he is in heaven, it is ſo long agoe I sawe him taken vp from the grounde. The father hearing ſo impoſſible a thing, beganne like a madde man to crie oute, and ſayde, O heaven, O earth, O yee people of the worlde: gyue eare vnto this ſtraunge and wonderfull caſe. Who euer heard ſuch a thing? Who euer ſawe ſo ſtraunge a ſight as to ſee little Sparrowes carie children into heauen? Are Children become Chickens or Sparrowes Kytes? What, ſayth the Merchaunt, you ſeeme to haue little practiſe in the worlde, ſyth ye remember not that an Eagle hath taken vp a man and caried him quite away. But Lorde what nedes this wondering: I marueyle at you aboue all men, ſyth you are vſed to ſee greater woonders and impoſſibilities

poſſibilities than this. For you haue ſeene Rattes and Myſe gnawe yron, and eate it when they haue done: and I that did but heare it only of your mouth, marueiled not a whitte. By theſe woordes his falſe friende knewe what he ment well ynough, and imagined (as it was) that to be reuenged for his yron he kept his ſonne. And ſeeing no other remedie, fallinge downe at his feete, he aſked him forgiueneſſe for God's ſake, and put him ſelfe into his handes, promiſing he woulde reſtore him his yron agayne, and make him amendes for all his loſſes. And thus hee came by his ſonne agayne, which otherwyſe hee ſhould neuer haue heard of.

By this that thou haſt hearde (ſayd the Aſſe to the Moyle) of the yll Companion thou ſhalt know what thou mayeſt hope of booties gotten with deceit: and conſequently what thou mayeſt looke for of the King, whome thou haſt deceyued and betrayed. Which by ſwiftneſſe of *Time* (that ſhortly paſſeth ouer many yeares, and that alſo is father of *Veritie*) cannot nor will not ſuffer hir to be hidden by any coloured fraude or deceit. So that he will diſcloſe all by mouth of *Veritie* vnto the King, telling him of thy wretchedneſſe: and the matter being knowne, thou ſhalt bide the bitter puniſhment, and he will be reuenged of thee for the Bull. To this aunſwered the Moyle.

There

There was a faire woman in loue with a Pothecarie, and ſhee could neuer haue leyſure (becauſe hir huſband kept hir ſtreightly) once to ſpeake with him, or with any others to let him knowe it. One night hir huſband euen ſodeinly being verye ſicke, was compelled for preſent remedie to ſend his wyfe in haſte to the Pothecaries. So thither ſhe ranne with al ſpeede, and inſteade of returning with the medicines, ſhee whipped at a trice vp into the Pothecaries chamber to conferre with him of ſecret matters (you know what), and as ſhee was running vp ſhe caſt hir handkircher with hir money downe on the ſhoppe bourde to the Boy, and bade him make ready the medicine in the meane whyle. The Boye that had an eluiſh witte, vndidde hir handkircher, and toke out hir money, and pretily tied it vp againe, hauing filled hir handkircher with the duſt of the ſtreete, of purpoſe to mocke hir, to let hir vnderſtand, that they that came in haſte for ſicke folks did not vſe to ſport them at leyſure on that faſhion: and ſo laid downe hir handkircher againe on the bourde where he found it. When this woman had well paide the Collector vpon hir receit, and that ſhe ſaw ſhee had bene ſomewhat to long in hir account: ſhe came down from the Pothecarie, ſnatched vp hir handkircher,

kircher, and ran home as ſhe had bene ſcared with ſome yll thing. But finding hir huſband ſleping (the extremitie of the paine hauing left him) ſhe ſate downe ſoftlye by the beddes ſyde, and opening hir handkircher, founde hir money turned into verye earth and duſt. And euen at that inſtant hir huſband awaked, who bicauſe he knew not how long he had ſlept, he could not tell whether his wife came quickly againe, or taried long: and caſting his eyes on the duſt and earth which ſhee was looking on, (as ſhee that knew ſhe was mocked) he aſked hir. What duſt and baggage is that thou haſt there? what are ointments and medicines made of that faſhion? his wyfe ſtreight found his malice, and aunſwered fooliſhly.

I running haſtilye from certaine that were fighting in the ſtreetes, my money ſlipt out of my hande, and being very darke I ſought to take it vp, and ſo with my handes I tooke all that I coulde finde, thinking with myſelfe in taking vp the duſt to get vp my money too; but wo is me, it is ſure all gone, and with that burſt out in teares. The huſbande ſimply beleeued hir, and giuing hir other money ſent hir thither againe: and ſo with this ſecond commodotie ſhe fully accompliſhed hir deſyre, and ſweetly payde the hire of hir pleaſure.

Why

Why then doeſt thou thinke with other new and ſtraunge deuiſes yet to occupie the Kings heade? I beſech God he may once pay thee home. But I would aduiſe thee, looke well to thy ſelfe. For thou ſhalt finde great difference betweene ſuch a beaſt as he is, and another fooliſh little beaſt that will eaſily beleeue thee. Vnleſſe thou wouldeſt ſaye to me, that bicauſe thou haſt done the moſt, thou ſhalt haue the leaſt. To this I replie. That one paye payeth all. And a little theft hangeth vp the theefe for many a great robbery. I haue ſayde to thee for this time, and now farewell.

The

The fourth parte of Morall Philoſophie, ſhewing the ende of the *treaſons and miſeries of the Court of this Worlde.*

ALTHOUGH yee fynde many good reaſones ſpoken vnder the ſhadow and colour of beaſtes without reaſon, yet ye are not to maruell a whit: for we alſo that repreſent reaſonable beaſtes do oftentimes things without reaſon and diſcretion both. And thys is excellent to: to ſee beaſts liue and worke as men. But howe brutiſhe a thing it is to ſee men lyue and governe themſelues like brute beaſtes. Ye muſt alſo note in this Treatiſe one thing, y^t^ like as men ſometime ſay thou, or you, worſhipful, Honorable, Noble, or Lordſhip and ſo forth. And doe in deede many times myſſe to giue to eche man his right title & dignitie as they ought, and is fit for eche man's calling and vocation: euen ſo theſe beaſtes alſo

alſo (for in the ende ye knowe them to be but beaſts) do erre many times, ſpeaking falſe Latine, ſaying thou for you, and maiſter where they ſhould ſay ſeruaunt. Therefore you may not recken of ſuch ſcapes, nor loke after them, though ye ſee them ſtraye a little out of the waye, and take a Goſlinge for a Gooſe, and a Crabbe for a Whale. For it is an olde rule, that both men and beaſts will fault in many things.

The Lyon therefore did amiſſe to kill the Bull, ſuffering himſelfe and his iudgement to be abuſed and ouertaken, by the deuiliſh and ſubtill practiſes of the trayterous Moyle. Inſomuch as when his choler was ouer, and that he had wreaked his anger of him, cruelly putting the guiltleſſe beaſt to death: he then to late looked backe on his bloudie deede, and repented him of his rage, knowing he had not done well to kill ſo wyſe a ſubiect, and ſo graue a counſeller. His conſcience griped him at the hart to thinke he had no lawful cauſe to vſe ſuch crueltie to him. Such inwarde thoughtes drawe deepe, and touche the quicke, and can hardly be holden in and kept ſecrete. So that the Kinges heart burning thus, out he burſt a fewe wordes, which made the Moyles eares glowe: as that peece of wicked fleſh, that alwayes gaue attentiue eare, and looked to be payde home. So that vpon a

ſodeine,

ſodeine, to take awaye theſe thoughtes from the Kinge, and that he ſhould not thinke to much vppon them, beſides that to continue him ſtill in his errour: he ranne to the court, and downe he fell on his knees before the Kinge, and with all humilitie he ſayd. Moſt mightie and noble Prince, thou haſt brought thy deſires now to an ende. The Gods that day did bleſſe thee, in which they gaue thee honourable victorie, when thou ouercameſt ſo great and ſtronge an enimie. The worlde, victorious Prince, woondereth, that thou hauing (I meane) cauſe to reioyce art ſo ſadde and full of penſiveneſſe. Oh ſayde the Lyon, when I thinke of the cruell and violent death of *Chiarino* without cauſe, I am ready to eate my fingers for ſorrow. And continually I thinke of the great wit he had, of his graue and prudent counſell, indowed beſides with many noble gifts and maners. And to conclude, I muſt tell thee plainely, I cannot comfort myſelfe, nor be in quiet, when I examine the cauſe of his death. For many things runnes in my heade to perſwade me that things were otherwiſe than I tooke them, and that he had wrong. But nowe I knowe, that that my father ſayde ſo oft is true That a thing oft thought vpon, can ſeldome miſſe but it falleth out true.

Your Lorshippe (ſayde this wicked Moyle) ſhoulde

ſhoulde not thus ſorow and bewayle the loſſe of him, which made thee lyue in continuall feare and torment. For wiſe Princes oft times doe both puniſhe and cut off many worthie perſones, and thoſe whom they dearely loue and eſteeme: and why? all for their owne ſafetie, and the preſeruation of their Realme. And Sir of two euils they chooſe the leaſt: to kill one, rather than to make a thouſand die. So here is an example. Doe ye not ſee my Lord when one is bitten with a venimous ſerpent, that ſtreight he cutteth off the member that is bitten, not ſuffering it to infect and poyſon the whole bodye, by meanes whereof he ſaveth his life, which elſe hee ſhould loſe? The Kinge ſeemed to graunt him, and the Moyle thought theſe wordes had cleared the Lions hart, and he craftily made much of the worſhipfull Moyle, and like a brother intreated him. The Moyle ſate him downe on a forme in the Chamber of preſcence a whyle, and began of himſelfe to think vpon the miſerie of Princes of light credit, and of the malice of theſe vile tale bearers, which ſet ſtryfe and contention betwixt partie and partie, of their tyranie, of their opinions, and fonde fantaſies, in thys maner.

Large, great, wonderfull, and infinite are the wayes to offende, and innumerable are the ſnares

and

and deuiſes that one wicked and naughtie diſpoſed perſon may deuiſe and ſpread abrode, to ketch a good and true meaning man, to ouerthrow him quite. And there is not ſo ſtraight a friendſhip but is eaſie to be broken, with the hand of naughty proceeding. As I have proued it. If I coulde write all the thinges that haue happened, the tales that have bene tolde, and the long wouen cloth: I ſhould teache Princes howe they ſhoulde doe in all their matters, and woulde make them ſee the diſcretion that many have loſt, and what waye they ſhould take not to fall into theſe Courtly flatterers. Thoſe that beare office, and haue charge ouer others, ought diligently to ſearche out the troth of thinges: and not to goe as Flies without heades, and lightly to turne and chaunge as the wauering weather Cock with euery winde. Truely it is a fowle fault in meane men to giue eaſie eare to flatterers, but in great perſons it is a farre greater fault, and in Princes chiefly a thing of moſt detect and ſlaunder, and of extreeme crueltie.

Nowe I come to knowe plainlye, what a great burden is layde on the peoples backes, that are gouerned by a Prince of ſmall conſideration and iudgment: and in what daunger their perſons are, beſides the griefe their conſcience giueth them for their ſtate. O poore people, how many

many thouſandes of ye recommended under the ſcepter of ſuch iuſtice? Ought not Princes to be like vnto God? and if God will take account of all things at his will (be they neuer ſo little) why ſhoulde not the Kinge among his ſubiectes alſo doe the lyke? The wickedneſſe of miniſters and officers (if ſo it were) woulde not then runne on ſo farre as it doth vnpuniſhed. O little faith to God's lawes. O little labor for a man to knowe himſelfe. Where we think goodneſſe only harboreth, thence proceedeth all vice and wickedneſſe: and where wee beleeue troth is lodged, there ſleepeth deceyt. Who would not haue beleeued that in this court vertue had remayned? but alas here is the only Court of vice. In outwarde lookes euerie one ſeemeth to carie troth: but in the inwarde breſts is hid all diſſimulation and vntroth. Three thinges there are which are vnite togithers, and ſhould neuer be out of the Princes minde: To wit.—To loue God, his neighbour, and to gouerne himſelfe. And three other thinges alſo there are for the ſubiects to obſerue vnto their Prince. Loue, fayth, and obedience. But euery one I ſee hath forgotten them, from high to lowe. This world then being ſo full of daungers and deceytes as it is, what man is he alyue ſo wyſe can keepe himſelfe from them?

The

The Lyon returned into the Chamber where the Moyle was, hee lycenſed him to depart, and the Moyle with due reuerence tooke his leeue of the King. Now the King left all alone, beganne agayne to lament, and to repent him a thouſande tymes that he was thus ouertaken with the Moyles perſwaſion: and it grieued him ſo muche more bicauſe he remembered the Bulles wyſe counſels, wonderfull behauior, and noble conuerſation. And to baniſhe this inwarde conceyued griefe, that gryed him at the heart, he lyked to be amongſt his Lordes and familiers, whom diuerſely he entertained. And amongſt this rowte was the Lybberd, one of the nobleſt of bloud of his Kynne, and him the King truſted with many ſecrete thinges of his lyfe. This Lybbarde one daye going out of the pallace to walke, paſſed bichaunce by the houſe of the Moyle and Aſſe, and hearde the Aſſe crying out vppon the Moyle, and bitterlye reproouing him for that vyle treaſon he vſed to the Bull: and ſo hee hearde from poynt to poynt euerye acte and deede he did. With theſe wordes the Lybbard felt a thing touch his heart as one had ſpoken to him: and bade him marke well what Gods iuſtice will doe. So that he ſawe certainly the Moyle could not long ſcape the Kings wrath, and that he ſhould dearely buye the Princes griefe, falling into that

ſnare

ſnare he had layde for many others. Nowe as all curious ſearchers doe, that deſire to heare other mens doings, he layde hys eare to the doore, and hearde the Aſſe his brother ſpeake theſe very words vnto him. O thou wouldeſt needes follow thine owne fantaſie: I coulde not rule thee. All is well that endeth well ſaye I. Marke the ende. Thou reiectedſt my counſell, it ſkilleth no matter: I ſay naught but mum. If any miſchiefe light on thee, at thy perill be it: if the King doe puniſhe thee, thou haſt but well deſerued it, and God is iuſt if hee poure it on thee. O goodly act of thine, to betraye an innocent creature and thy faithful friende.

Brother mine (ſayde the Moyle), no more wordes. I praye thee: that that is done cannot be vndone. And it is eaſier to reprooue than to amende. When the ſteede is ſtollen it is to late to ſhut the ſtable dore. I knowe *Chiarino* is ſlayne and that guiltleſſe and I confeſſe I was cauſe of his death. But let vs leaue off this vayne talke, and deuyſe ſome waye to driue out the ſuſpition the Kinge hath taken in his heade, that he thinketh there hath bene ſome trechery vſed towards him. The Libbard hauing hearde ynough and as much as ſerued his turne, departed his way and hied him to the Pallace of the Queene mother, whither the King had

ent

ſent him for other affaires of his. After hee had done his meſſage from the King hir ſonne, he tolde the Queene mother al the circumſtaunce of that he had hearde, and of the rebukes of the Aſſe to the Moyle, and of his horrible committed murder. So the Queene mother and he reſolued to kepe it ſecret, bicauſe they would not the Aſſe ſhould haue anye hurt, knowing hee was a good, honeſt, playne, fooliſh beaſt. In the next morning betimes the Queene mother went to the Court to ſee the Kinge hir ſonne, and finding him perplexed, and in heavy caſe, ſhe ſayd vnto him, What ayleſt thou my ſonne that I ſee thee thus troubled, and that theſe many dayes I ſaw thee not mery? If it be for any thing thou haſt loſt, aſſure thy ſelfe that neyther ſighes nor ſobbes will once reſtore it thee agayne. This inwarde griefe doth vexe thy minde, feebleth thy bodie, and tormenteth thee much I ſee. But yet give not waye ſo farre as thou canſt not call it backe againe. Impart at leaſt thy deepe conceyued griefe vnto thy mother, and familier friends, ſuch as beſt doe lyke thee. If any helpe at all there bee, wee will all put to our helping handes. But if ſtill thou doſte burſt out thus in teares and ſighes, thou wilt rather ſhowe thyſelfe a woman than a man. For ſo doe women vſe, for euerye trifle when they liſte to bring

bring forth a teare. Perhappes it grieues thee thou haſt ſlaine *Chiarino*. Out of doubt I can aſſure thee thou defiledſt thyſelf in innocent bloude: for without any crime, faulte, or liuing offence to thee thou laydeſt thy handes vpon him. His mothers wordes at length drue theſe from him. It is an olde ſaying, and I haue heard it oft. Thinges loſt can never bee recouered: and this thing goeth to the heart of me. Naye ſee mother if I haue cauſe to ſorrowe, that ſince his death, and before, I neuer hard ſo much as an yll worde of my faithful *Chiarino*. Sure if he ment yll to me, it could not haue bene but I ſhoulde haue smelt it out, and it woulde haue come to mine eares one waye or other. And therefore to thee mother alone I confeſſe my faulte, and I maye tell it thee, the only worker of his miſchiefe was his cruell enimie the Moyle: which with practiſes, inuentions, and deuiſes hath supplanted me, and killed him, moouing me to wrath. Ah my ſonne, nowe I muſt needes tell thee agayne, thou haſt bene betrayed and deceyued both, and this a truſtie friende hath tolde me. The Lyon would faine haue knowne of whom: but the Queene mother would by no meanes at that time tell him ought. But this ſhe did aſſure him, that there was no newe inuention nor alteration in his Realme that ſhoulde offende

offende him in worde or deede: and bade him ſeeke well, and in ſhorte time he ſhould knowe all. So the King ſince he coulde at that time get no more of his Mother, determined to aſſemble all the beaſtes of his Realme, and to call them to Parliament to conſult vppon this matter, and ſo he did.

When this generall Counſell was called, where all the great Lordes of his Realme, and the wyſeſt of the Commons, with all the ſoldiours were aſſembled, he alſo ſent for his Mother. Shee looking all the beaſtes in the face that were preſent, and miſſing the Moyle, cauſed him ſtreight to be ſent for. So he came forthwith. But when he was come to the Pallace, and ſaw the Parliament houſe furniſhed with all the Colledge of beaſtes, then he knewe the Princes indignation, when looking vpon him earneſtly he ſaw his colour chaunge, and that his conſcience gnawed him for the death of the Bull. Now the Moyle knowing himſelfe guiltie, began to whet his wittes, and drawing neere to certaine of the great Lordes that ſtoode rounde about the Queene mother, hee ſayde vnto them. Lorde what ayleth our noble King? what is the cauſe of this conuention here? how commeth it he is thus melancholy? What is there any ſodeine or ſtraunge accident happened in the Court, that we

we may knowe the cauſe? the Counſell hath bene called very ſodainly. The Queene mother aunſwered ſtreight. Thou needeſt not marueyle ywis at the Kings heauineſſe. For thou knoweſt well ynough (hauing giuen him the cauſe) his ſadneſſe, which with thy ſweete ſugred wordes haſt giuen him bitter gall. Tell me I pray thee, canſt thou tell who was the cauſe of the death of the moſt noble and worthie Knight of our Court? Was it thou perhaps? But the Moyle (as ſtowte as Golyas) without any bluſhing aunſwered ſtreight.

Now I know the ſaying whiche our olde auncient beaſtes vſed in times paſt is true: and I am out of doubt of it. That let one doe as much good as he can, his rewarde I warrant yee ſhall be little ynough, and that God onely is hee who rewardeth and giveth recompence for anye benifite or ſeruice done. O what a marueilous matter it is, that he that liueth well in this worlde, cannot continue to liue well, but is compelled to daunce after euery mans pipe: to holde with the Hare, and runne with the Hounde. The true heart I have alwayes borne to the Kinge thy ſonne, and ſounde counſell which (God I take to recorde) I haue euer giuen him, doe not deſerue ſuch rewarde. For it is knowne well ynough that the Moyle his ſeruant hath delivered

him

him from many daungers, and preſent death alſo: and refuſed no traueyle for his ſafetie, and that I make his Lordſhip iudge off. Well I onely craue of his Grace but that hee will inquire of my life and doings. For I knowe my proceedings will appeere better to him than is thought for: and I woulde my troth and honeſtie were openlye knowen to the world. And for my part, if the leaſt part of that were true that is ſpoken of me, and that I were any maner of way to be touched, his Maieſtie may be aſſured I woulde not tarie an houre in the Court, and much leſſe haue come before theſe great Lords. And beſides that I woulde not thinke my ſelfe ſure in any place of the world whereſoeuer I were, if I had but once receyued ſuche a thought in mee, and much leſſe if I had committed the deede. Therefore I praye thee noble Ladie, lende not thy eares to the wordes of enuious perſons, nor ſuffer his Maieſtie to laye handes on my innocencie. For if that ſeeme a ſtraunge thing to you this *a fortiore* were a wicked fact: a fact without reaſon, iuſtice, and anye maner of equitie. I doe not care to be counted wicked in that caſe, if all the Court doe count me ſo. For God himſelfe knoweth well the troth, in whome I only hope, and am ſure he will deliuer me from this ſuſpition and daunger.

This

This Moyle in his wordes ſeemed to be the beſt beaſt of the world, and thoſe that lyke ſtraungers heard him, and knew not his Moyliſh nature (a vile traitour Moyle, a whoreſon cankred Moyle, that let a man keepe him in the ſtable .xxv yeares, and make neuer ſo much of him: in the end, for a farewell, and that on a ſodeine (when a man thinketh not of it) he will yerke out behinde and put him in daunger of his life,) were very ſorie for his trouble, and did pitie his caſe. He that by nature was borne ſubtill and craftie, perceiuing a little parcialitie amongſt them, and that he had reaſonable audience: went about ſtreight to intricate the houſe, and ſo began *coram populo* like vnto this, ſtill drawing water to his Myll,

A tale of the Joyners wife and the Painter.

There was ſometime in the countrie of *Catalogna* a Joyner of Tharſia, and hee had a verye faire woman to his wife as any that came into that citie a thouſand yeares before hir. Thys faire woman became in loue with a Painter, and bicauſe the neighbours ſhoulde not be priuie of his acceſſe vnto hir: ſhe prayed the Painter to make him a garment to bee knowne from others.

So

So that by hir eye and feelinge (if there were no light) ſhe might yet ſtreight wayes know him. This deuiſe and requeſt pleaſed the Painter well, wherevpon hee made him a white garment paynted with Peacock's eies, and wrought vpon it, and ſo with this robe in the night hee went to hir: without calling to any, or knocking at the doore, hee went to a place appointed where he founde hir hidden, and there he ſweetely ſolaced himſelfe to his great contentation. At this compact betweene them for their meeting, one of hir ſeruauntes had cloſely put himſelfe into a corner, and heard all that was ſayde and done, who cunningly diſſembled that hee knewe ought where his Myſtreſſe hid her. This Painter with his white robe continued his haunt vnto hir a great while before the ſeruaunt coulde come to beare halfe of his labor. It hapned yet on a night (as fortune woulde) that this Painter had occaſion to goe oute of the towne for certaine buſineſſe he had abrode: the ſeruaunt when he knew it, hied him immediately to the Painters houſe, and bade his wyfe deliuer him hir huſbandes white robe. And when he had it he put it on his back, and ſo went to his Myſtreſſe with all: who when ſhe ſawe it, and knew it, and beleeued it had bene the Painter (perhaps too, shee lyked to be deceiued) begã to purſue *Venus*

ſport

ſport togithers. His errand delyuered, hee went and rendered thys robe agayne vnto the Paynters wyfe, who good ſoule knewe not what hir huſbande ment to weare that robe euery night. Anone, after midnight as the Deuill would have it, the Paynter came home agayne, whether the ſprite mooued hym that he muſt needes goe coniure the Deuill, or that his buſyneſſe framed not that hee went for or what it was I cannot tell ye, it is ynough home he came: and putting on his white robe on his backe he flong out of the doores agayne in haſte, and to the Joyners wyfe hee trudged. But when he came there, he founde all faſt ſhut vppe, and no noyſe at all: ſo that hee was driuen to daunce attendaunce without doores and blowe his nailes, as the Phiſition's Moyle that waiteth for his maiſter, and ſtill chaweth at the bridle. Howbeit the next night hee returned, and at pleaſure diſcouered the countrie. And being haſtie in his iourney, what man (quoth ſhe) remember yourſelf, you rode farre yeſter night, and you are not yet at your iourneys ende: I perceyue you haue yet a coltes tooth in your heade. Well wanton well, you will tyer your horſe: and with ſuch lyke harlottrie louing wordes ſhe entertained hir friende the Painter. The Painter hearing theſe wordes, beganne to ſmell a Ratte, and thought

thought ſtreyght ſhe had taken in more horſes into hir ſtable than two. So he tooke his leaue, and home he went: and when he came home, examining the matter, his wife told him there came one in his name for his robe. Then were they both at an afterdeale, and woorſe than euer they were, for none of them knewe, nor could geſſe what he ſhould be: inſomuch as after he had well fauouredly ribbe roſted his poore innocent wife, he threwe his robe into the fire. So ſhee fielye woman bare the blame that made no fault. The King therefore ſhoulde not ſo lightly beleeue it, before he be iuſtly informed; that anothers fault bee not puniſhed by my innocencie. My Lords and beaſts, think not I pray you that I ſpeake this for feare of death, but to purge my ſelfe of that ye haue hearde. For death is common to all, and I knowe I cannot ſhunne it, therefore I feare it not. But this I feare, that dying falſely accuſed, my name and houſe ſhould for euer be defamed: and to this I take great heede. The mother of the Lion, that was the very daughter of impacience, coulde not abide to heare any more fables, but caſt up hir head, and turned hir about at theſe words, and halfe in a rage, and in choler, ſayde thus to the Moyle.

If thy deedes were as good as thy wordes, my ſonne ſhoulde not be thus grieued nor offended:

offended: nor the poore Bull had bene nowe deade. But thy double dealings and prittle prattle, who did but giue eare vnto thee (and beleeued thee) not knowing thee, are ynough to turne the Court topſie turuie. As thou diddeſt heretofore to *Pannonia* who come home thou madeſt him beleeue (bicauſe his wife woulde not graunt thy vnhoneſt deſire) that ſhe was naught: ſo that vpon thy wordes he fell vpon hir with his feet, and paſhed hir to death. Then to late repenting his fault, he heaped one yll on another: for he made all his concubines to be burnt. And all this came of thy curſed wordes. Therefore it is beſt for euerye man not to haue thy friendſhip. With that he lift vp his eares, and with open mouth thus aunſwered.

It becommeth not Madame the Kinges mother to heare the cauſes, reaſons, contentions, obiections, and wronges of the ſubiect with two eares at once, but with one alone. For your iudgement ought to be vpright & equall, if affection or partialitie carie ye not away. And if the matter be for *Chiarino*: the Moyle will not for that forget that the King doth yet truſt him, and that he is a true ſeruaunt to his Maieſtie. And be yee aſſured Madame, that to trouble my innocencie, and to moleſt me that

that to all this Court is ſo true a ſlaue, it is an offence to pitie. Imagine howe the Lioneſſe hart did riſe marueylouſly againſt him, bicauſe ſhe knew the wickedneſſe of the Moyle: and turning to hir ſonne ſhe ſaid. How thinkeſt thou of the boldneſſe of this moſt cruel vncurbed traytor? that as many as heare him think he hath reaſon. See I pray yee howe he played the Foxe. Beholde I beſeech ye his lookes, what kinde of ieſtures he makes. Thinke ye hee cannot hit one on the knee at a pinch and neede be with his heeles? Yes I warrant ye when ye look not for it. O ſubtill beaſt, how he hangeth downe his heade. O what a trayterous looke, ſee his falſe leering eyes. Lorde how terribly he lookes on vs. Dismember my ſonne this curſed beaſt, and henceforth neither for friends, courtiers, nor kynſefolkes requeſtes, euer keepe Moyles any more. The Lion for al theſe words ſtirred not a whitte, neyther once caſt vp his heade as though hee had bene mooued. The Lyoneſſe his mother madde for anger for hir ſonnes griefe: why then bicauſe thou wilt not puniſh a traytor, doeſt thou not beleue me? doeſt thou not credit thy Mother that telleth thee here before them all, and affirmeth to his face that he is a traitour to thee?

Then the King called a certaine fierce beaſt, and

and vgly monſter to beholde, begotten of a Satire and of a Griffin, and he made him take a chaine and chaine the Moyle. The Moyle ſeing ſo horrible a horned beaſt come towardes him, let fall his tayle for feare and ſorrow both, and thus of this helliſh furie he was chained, and caried to priſon, and as ye ſhall heare ſafely kept and examined.

When the Moyle was thus apprehended, the Lyoneſſe went to the Kinge hir ſonne and ſayde to him. The impriſonment of this wicked member hath greatlye reioyced all the Court: knowinge that nowe the tyme is come thys malefactor ſhall bee puniſhed, and receyue iuſt rewarde for his treaſons. God, if thou diddeſt but heare what they talke of hym in Court, of his naughtie tongue, of his carying of tales from one to another, of ſpreading abrode quarrels, contentions, ſtrifes, debates, ſuſpitions in euery place where he commeth, thou wouldeſt bleſſe thee, and thy eares woulde glowe in thy heade. O curſed Moyle. Neuer agree to heare him, neuer giue him audience, but referre his matter to the Counſell, and then let iuſtice proceede. Now I thinke thy lyfe ſafe, and dare boldelye ſaye thy Realme ſhall lyue in peace: ſyth the Moyle is forthcomming, and I hope ſhall be quite diſpatched. And bicauſe I would not haue thee thinke I ſpeake obſcurely:

obſcurely: I wil tell thee what reaſon I haue to ſpeake it. And here the Lioneſſe reciteth from point to point what the Lybbarde had tolde hir, and how ſhe heard the whole matter of him. The King vnderſtanding his fact from the mouth of ſo credible a perſon, as that of the Libbarde: then he knewe it to be true, and that he had offended, which yet was not altogither to be beliened, and depended ſomewhat vpon the Moyle. And thus determined to puniſh the Moyle, he withdrewe himſelfe from the Counſell, as all ſuch princes do.

Nowe when Fame had blowne abrode the Moyles impriſonment, and comming to the Aſſes eares his brother, hee ranne vnto the priſon, and his heart panted, and bet marueylouſly: as that Aſſe knewe howe this geare was brought about, and he tolde the Moyle. Our playe nowe is like to the playe of the two brethren, that hauing two Balles in their handes, they gaue them ech into other handes, and they were both made of one faſhion and bigneſſe: ſo that in the ende to chooſe this or that they ſaw it was all one, there was no choyce in neyther. To haue thee in priſon, alas it troubleth me: and to haue thee abrode alſo it grieueth me. All commeth to one reckening. And with that for kindeneſſe he burſt out in teares, and wept bitterly. But afterwardes

wardes ſeing him with the chaine about his necke he quaked for feare, and layde him downe on the grounde, crying out in his Aſſes maner, and ſayde. O brother Moyle, what case art thou in now? Alas there is no more time to reproue thee now, bicauſe there is no remedie, as fewe dayes agoe there was, when thou mighteſt haue cancelled all: but thou like an Aſſeheaded foole, that mighteſt haue cleered the countrie (knowing thyſelf to be guilty) why didſt thou not take thee to thy legs? Thou deſpiſedſt my counſels to thee, & yet they were good if thou hadſt had grace to haue taken them. It is true that is ſpoken by the mouth of beaſtes that haue vnderſtanding. That the falſe and vntrue man dyeth before his time. As me thinketh I ſee by the Element will happen to thee. And this for none other but thy inſolencie, and naughtineſſe: and thy craftes and deceytes hath brought thee to this trouble. O how happie haddeſt thou bene if thou haddeſt dyed in thy birth? Curſed, and no worth be thy falſe knowledge and enuye of others weale and proſperitie: which onely is it hath brought thee to this infamous ende. Then the Moyle relented, and breaking out in teares alſo, aunſwered.

My good brother Aſſe, no liuing creature howe wiſe and diſcreete ſo euer hee be, can ſhunne his miſhappes

miſhappes and yll fortune: and therefore I deſpiſed a thouſande of thy good counſels, for ſo was it giuen me from aboue. And if pride and ambition had not traueiled me ſtill I could haue withdrawne mee: but the enuie of others dignitie and eſtimation had to much power ouer mee. O blind vnderſtanding of mans knowledge. It happened to me as to the ſick man, who hauing prepared for him moſt wholeſome meates, hee refuſeth them, and giueth hymſelfe ouer to his will and appetite, takinge them that are hurtfull for him and filleth himſelfe: which doth in deede both hinder his health, and continue his ſickeneſſe. He knoweth it & yet can not abſtaine. I knew well ynough peruerſe vnderſtandinge, but I neuer had reaſon ſufficient to bridle it. Nowe to late I finde my fault, and knowing the daunger I am in, my ſorrow redoubleth on me: not ſo much for myſelfe, as for thy ſake, bicauſe thou haſt alwayes bene with me. Thou art my brother, and conſequentlye they will beleeue and imagine (in deede) that thou art priuie with mee, and partaker of my doings. The Kinges officers therefore may take thee, and put thee on the racke, and make thee confeſſe my fault, and when they haue done execute thee. (For ſure they ſhall neuer haue it of me) and by thy confeſſion puniſh mee without remiſſion or pardon

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in this worlde. For of thy wordes dependeth my death, and of my wicked gouernment ſhall growe thy yll, griefe, trouble, torment, priſonment, and extreme puniſhment. The Aſſe hearing his brothers wordes, marked them well, that he trembled euery ioynt of him, and quaked like an Aſpin leafe: and a beaſtly feuer tooke him, with which he went his way home. But before he departed thence, he ſayde vnto the Moyle. Brother, if thou wey my life, and wilt keepe me from perill (as thou canſt not any waye auoyde it) confeſſe thy fault is worthy of death: thus ſhalt thou free thee from the wrath of the Gods and after this corporall puniſhment of thine, doubtleſſe thy ſpirite ſhall forthwith be tranſported to the heauens. Well ſayd the Moyle, the laſt and extreme remidie ſhall be this. If there be no hope of remedie let it be as it will be: for my bodie well I wote ſuffereth already to much. Now get thee home, & hide thyſelfe, and let it light on me, as the world, Fortune, and the Gods will aſſigne. The Aſſe departed from him verye ſicke, and ſore troubled in his minde, and his payne ſo helde him, that the ſame night hee ended his ſorrowfull dayes. Whoſe death a Woolfe that dwelled harde by him greatly lamented, and was a witneſſe afterwarde that confirmed all the wicked fact:

fact: who hearde in deede the ſame night howe the Aſſe reproued the Moyle his brother. The Lyon ſent to the Libbard, and commanded his officers they ſhoulde vnderſtand particularly the Moyles caſe, and to diſpatch him roundlye.

Al the beaſts got them into the Parliament houſe, and euery one tooke his place according to his degree, and ſate them downe: and the houſe being ſet, there was brought before them in chaines this ſolemne traytor the Moyle. And when he was come before the preſence of ſuch a ſight of Aſſes and fooles, the Libbard ſtandeth vp, and ſpeaketh. Right honorable, it is yet freſh in memorie, that the King killed the poore innocent *Chiarino*, ſo that from that time hitherto his Maieſtie hath not bene quieted in his minde, that hee put him to death by the falſe accuſation and enuie of my Lorde the Moyle. His Maieſtie therefore hath liked to call vs to Parliament, that euery one of vs ſhould witneſſe the troth, if we knowe or haue heard anything of his doings, in what maner he did it, what Arte he vſed, with whom he practiſed, and by whom he was aſſiſted in this great treaſon, to bring his wicked minde to purpoſe. Euery one of vs is bound that knoweth ought to vtter it, for the preſeruation of the Realme, and his Maieſties moſt royall perſon.

And

And then by iuſtice it is meete ſuch traytors ſhoulde be puniſhed, and the good rewarded: by meanes whereof the good may liue vnder his Maieſties reigne and gouvernement with ſafetie, and the yll be rooted out and cut off from the common weale. Euery one looked other in the face, and helde their peace. The vnhappie Moyle, perceyuing that euerie body was aſhamed to take vppon them to tell ſo yll a tale, cut off Fortune by the waſte euen at that pinche, and ſtepped to the matter himſelfe, riſing vp vpon his feete (being ſet before) and boldly ſayd theſe words.

O noble and vertuous Lordes, what is the cauſe ye are all thus ſilent? O my Lordes, how gladde woulde I be (if I were in fault) of this your ſilence. But bicauſe I knowe mine innocencie, and my ſelfe cleere in that I am accuſed off, it ſhall not grieue me, let euery man ſay hardily that he knoweth. But yet with condicion, that he haue the glaſſe of Veritie before his eies, and that he aunſwere iuſtly to that he is aſked, and ſo ſhall he (what ſoeuer he be) ſatiſfie God, and the worlde, and I ſhall remayne free and contented. It is true that euery bodye ſhoulde bee circumſpect to ſpeake onely that they knowe: and not to ſuffer themſelues to be caried awaye eyther with fauour, enuie, or malice.

malice. For then like ynough that loſſe and ſhame woulde come to him, that came to a Phiſition which had the Piſicke, or if I lie not, was well ſeene in Phiſicke. In a certaine part of *India Paſturaca*, there was a Phiſition in *diebus illis*, the which cured all, all the beaſts he viſited: and ſure it was a marueilous thing there neuer died any vnder his hands that hee had cure off. This man being deade, was reckened for a Saint. Another Phiſition called Maiſter Marreal, (in our tongue) beganne to caſt waters, ſetting euery vrinall by himſelfe, and bought him bookes to reſſemble the other as neere as he coulde: and when he had met with any receit, oh he kept it full dearely. Afterwardes he had a toye in his head, that he tooke himſelfe for the ſame Phiſition that was before him, both for learning and practiſe, ſo that he boaſted hee had done great cures, who coulde ſcant knowe he was himſelfe aliue, hee was ſo poore, and yet he layde on lode as he had bene (yea marrie had he) the cunningeſt man in the Realme. It happened ſo that the daughter of the King of that Citie (where this Phiſition dwelled) fell ſicke, and hir diſeaſe was this. That being with childe, hir noſe guſhed out with bloud very oft. The King that loued his daughter dearely, and gladly would haue had

had remedie for hir and coulde not, hee was very penſive and heauie, and ſighed ſore for that worthye Phiſition that was nowe deade, the loſſe of whome went to his heart, ſith none died vnder him that he had in cure. This newe come Phiſition knowing the Kinges caſe, went to his Maieſtie, and tolde him that hee ſhoulde not ſorrowe for the loſſe of the other Phiſition, for he offered himſelfe to ſatiſfie him as much in his ſeruice, as that other excellent and famous man his predeceſſor: and that he doubted not but he woulde finde out a preſent and ſouereigne remedie for his Graces daughter. The Kinge reioyced at thoſe wordes, belieuing them as true as he had ſpoken them: ſo he payde him to miniſter to hir, and to applie ſuch preſent remedies as might with ſpeede ceaſe hir diſeaſe, and reſtore hir to hir health. Nowe to ſhowe himſelfe a rare and learned man, he came to his bookes, and toſſed and tumbled them pittifullye, turning their leaves vpſide downe, belieuing they were the bookes of the other famous man, and that thoſe woulde able him in his miniſtration as they did the other. Then he made his man bring him thoſe electuaries, compoundes, and conceytes that the other Phiſition had left behind him, and he beganne to mingle them and worke them togither. But

like

like an vnfortunate man in all his doings, there came to his handes a pot of Arſenicke, and bicauſe hee thought hee had kept and preſerued it with great care, and diligence, hee tooke it for a precious oyntment, ſo that he tooke of that the greateſt quantity, and mingled it with the others. This Arſenicke (which he ſuppoſed as good as Ginger) prepared in potion, hee caried it to the Princeſſe which ſhould haue dronke it: ſaying that ſtreight it would ſtoppe the bloud, and reſtore hir to health. The King ſeing he had thus quickly diſpatched his medcine, thought him one of the rareſt iudgements and ſingulareſt Phiſitions in the worlde. The vnhappie Ladie had ſcant dronke off a part of this potion, but ſhe felt hir hart labor, and take on vnmercifully: ſo leauing the reaſt behinde vndronke, making pitifull mone, and ſcreking out for payne, ſhe wofully in ſhort time left hir life. The King ſeeing his daughter deade, was become the heauieſt man aliue, as euery man maye coniecture: and apprehending this beggarly Phiſition, made him drinke vp the reaſt, ſo that he ſtreight fell downe in the place and died. And it happened to him as to the pore olde man, that brake all y^e^ earthen Potles or Pipkins he found with his Cudgell. So that one day he met with a hare brained

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yong fellow, of his owne humor and condition, and ſeeing the Pipkin in his hand, he lift vp his Cudgell and brake it in peeces, ſo that all that was in it ranne out.

Therefore my Lordes take no fantaſie in your heades that is not honeſt, for ſo yll woulde come of it: and take not vpon you anything that you are not well informed off, leaſt yours bee the ſhame and loſſe. Let euery man remember his ſoule, and let him not ſay that he knoweth not: but to affirme that he hath ſeene, I am very well contented with that. Sure it were yll done (my Lordes) for anye man to ſpeake that he knoweth not certainely and aſſuredly, and the wrath of the Gods with ſuch lyke yll lucke as mine would be poured vpon them and their lyfe: and this none but I knoweth it better. The maiſter cooke of the Kinges kitchin (as fatte as a Hogge) hearing this brauery of his to enforce his credite he tooke hart vpon him, and emboldened himſelfe notwithſtanding his nobilitie, and beganne to ſpeake in preſence of them all, and thus he ſayde.

Right Reuerent and Honorable audience, ye are very well met in this place. Our olde auncient fathers that wrote many bookes of Phiſiognomie (of the which I thank the King

I haue greaſed a good number, bicauſe I ſtudied often times in the kitchen) do tell vs many things, and gaue vs diuers tokens to knowe beaſtes and men, whereby we knowing them to be good or bad, they ſhould accordingly be rewarded or puniſhed. *Id eſt* I meane ſo, to practiſe with the good, and to flie the companye of the euill. So it is, yea marrie it is, in faith I am ſure of it I. Nowe that I haue ſtudied, and according to my ſkyll, (I tell ye my Lordes I cannot diſſemble) I finde our ſolemne Moyle here to haue manye yll parts in this matter, which ſhowe him in all to be enuious, falſe and a traytor: leauing out that he is verye cruell, and wickedly bent beſides. And ye marke him, he euen looketh hier with his lefe eie than his right, and his noſtrels he turneth ſtill to the right ſide, with his eiebrowes very thicke and long of heares, and continually he looketh on the grounde: which are manifeſt tokens he is a traytor: and all theſe ſignes (looke ye on him that liſt) ye ſhall ſee him haue them rightly I warrant ye. The Moyle ſeeing the Swyne groyne with ſo yll a grace, although he was euen almoſt grauelled and out of countenance, yet he turned to him and replied.

My

My Lords, if it were true that this malicious Swyne and greaſie verlet here before yee all doth tell yee, that the heauens ſhoulde place ſignes in vs as a neceſſarie cauſe, of wickedneſſe: then ſtreight anone as we ſawe any beaſtes brought forth with thoſe peruerſe lines and marks, eyther they were to be forthwith puniſhed, or put to death, that they ſhould not worke ſuch wicked treaſons and effectes: and fewe beſides that ſhould bee borne, that the moſt part of them at the leaſt were not marked with theſe ſignes, that he & his goodely bookes doe imagine. I knowe not if his doctrine ſhall be of ſuch authoritie receyued amongſt you, that it ſhall condemne my goodneſſe and pure workes. Sure this worſhipfull beaſt is deceyued, and doth as they that ſee an olde woman preſent a yong woman with anything, or deliuereth hir ſome letter with anye pitifull ſhowes: ſtreight without touch of breſt, not knowing no further, they take hir for a Bawde. My worſhipfull Hogge ſhoulde knowe thyngs better before hee be thus bolde and ſaucie to ſpeake in this preſence. But none is ſo bolde as blinde Bayarde I ſee. Thou weeneſt to poynt at me, but thy ſelfe it is that is poynted at, and thou make it well. Thou ſuppoſeſt to detect me, and to open my defectes,

and

and doeſt not looke vpon thy ſelfe what thine owne doe ſhowe thee. But harken to this tale, & then tell me how thou likeſt it.

Our Forefathers and elders ſacked a great Citie, had the ſpoyle of all that was in it, and put all to the ſworde ſaue olde men and women and little children of all ſortes. In tyme theſe little ones grew, and bicauſe they left them nothing, men and women went naked, hyding only their ſecrets and priuities with ſome thing. One daye there came to the towne an olde countrie Cloyne to fell woode, and hee brought with him his two daughters, whereof the one went plainly to worke without any ceremonie, ſhowing ſuch marke as God had ſent hir, and the other comely couered it wyth leaues as well beſeemed hir. The people began to ſay to the unnoſeled Mayde: oh ſhame of the world, fie for ſhame, hyde, hyde, hyde. The olde Cloyne bicauſe he woulde not haue that Maygame behinde him, turning him, reuiled every body that ſpake, and was as madde as a March Hare: and leauing him ſelfe bare, gaue hir his furniture to hyde hir ſhame. Then they were all on the iache of him, and reuyled him to badde. His firſt daughter that was couered, ſeeing hir father bare, ſayde vnto him. So ſayth ſhe, ye haue made

made a good hande nowe: had you not bene better haue holden your peace, and to haue kept your owne priuities cloſe as they were at the firſt? This I haue told for thee, maiſter Cooke of the King's kitchen. Thou doeſt not remember the vyle and infinite naughtie ſignes that thou haſt, and the great defectes and deformities placed in thy body. Thou, thou art vyle ſlowe, rauening. Thou art foule, ſtinking, filthie, lothſome, and a wretched thing: borne of a Sowe, and gotten of a Bore, and not of a Mare and an Aſſe as I am. Thou, a vile deuourer of all thinges, and a ſolemne ſupper of broth and ſwill. Thou, a little neck, a vile viſage, with thy ſnowte forward: a narrow forehead, wide noſtrels, and ſhort noſed, ſo that the office thou haſt is yll beſtowed on thee. For thou haſt no part in thee that is profitable, good, honorable, meete, nor ſightlye for anybody, but when thou art before them in the diſh.

The Hogge ſeeing himſelfe thus well payde home in wordes againe, was glad to holde his peace: and after that neuer a one durſt once ſpeake a word any more. Thus for that time there was nothing elſe determined, but that the Moyle was caried againe to priſon by a Beare, who ſafely kept him, and looked to him. And

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now being the ſecond time again clapped into priſon, there came to the Court a great friend of the Aſſe his brothers, who finding him deade, came to aduertiſe the Moyle his brother being in priſon, and was verie ſorie for the death of the Aſſe, which the Moyle had not hearde of all this while to nowe: and the Moyle tooke it ſo inwardly that it pierced his heart, and needes die he would. So turning him to his friende, which was a Foxe well ſtricken in yeares, he ſayde to him. Brother I am determined to die, and will make thee mine heyre. And making him get Penne, Inke, and Paper, he made his Will and bade him write, and he bequeathed him all he had: which was a rich furniture. A double Coller with three Baſenets. A Noſell netwiſe for his mouth with a bit to the ſame. A coller of leather hungrie to hang ouer his necke with belles, a broade Pattrell with diuers coloured fringes made of Girthweb and Canvas. A Baſſe, a great Crouper of wood, a Souzer, a Charger, and mayling cords. A broade long Want, a tying Coller, a paire of Paſtornes, and a Cranell: with other ciuill furnitures pertinent to his eſtate. And then he confeſſed all, and tolde him his wicked practiſes and treaſon, and that he onely (yea marrie was he) was the cauſe of all this

ſturre.

ſturre. The Foxe thanked him hartily, and offered to helpe him with the King, and to trauell for him the beſt he coulde, bicauſe he was his chiefe Secretarie in Court and out of Court: and ſo departed from him. And he was no ſoôner out of his ſight, but bicauſe he was in deede made heyre of that he had, he went to the Lyoneſſe and Libbarde, and there confirmed the teſtament hereditarie of the Moyle. And to further his deſire (who deſired to die) he reuealed it, and accuſed the Moyle. So the traytor by another traytor was betrayed.

In the morning betimes all the beaſts met in the Parliament houſe, the Lawyers, Judges, Sergeants, Counſellers, and Attorneys, and all the Kinges officers togithers: and there appeared alſo the Lyoneſſe and Lybbarde. The inditement drawne, the witneſſes ſworne and depoſed, they cauſed the Moyle to be brought *Coram teſtibus*, and the Judges: and the Clarke of the peace to read his inditement to his face. Now think whether his eares did glow, and his cheeks bluſh, when he heard the Foxe, the Woolfe, and Libbard ſworne as witneſſes againſt him. Hee ſtamped, hee ſnuffed, he cried in his Moyliſhe voice, he ſlong, he yerked, and tooke on like a furie of Hell. And when he was wearied

wearied with theſe ſtormes and paſſions downe he layd him, and rored out amaine. O I am killed, I am killed, I denie it. It is nothing true that is ſpoken: and therefore I warrant him it will come to that vilaine the Foxe (who to haue my goodes hath thus falſely accuſed mee, accurſed was I when I made him mine heyre) which happened to him that brought vp three Popingeyes or Parats.

In the middeſt of *Tatarie* there was a great honeſt riche man, that had the moſt true, faithfull, honeſt, louing, diſcretee and gentle wife in all that Realme: So that hir doinges were wonderfull, and ſhe alone was inough to giue light to halfe the worlde. This ſame Gentleman (huſbande to this wyfe) had a ſtraunger to his man, proper of perſon, and comely to beholde. And this handſome ſeruing man became marueylouſlye in loue with his fayre yong Myſtreſſe, ſo that night and daye he could thinke of nothing elſe but which waye to purſue his loue. And when he had manye times (by tarying at home) affayde the ryuer to paſſe ouer, there was no pollicie coulde ſerue hys turne to obteyne fauor, but to bee enterteyned as a ſeruant ſtill. It fortuned him that one daye being a hunting, he found a Parattes neaſt, and

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in the neaſt three yong Parrattes: ſo taking them vp he caried them home, and familiarlye brought them vp, and taught them to ſpeake ſome things in his language, (the Indian tongue) which in that countrie where he dwelled nobody vnderſtoode. One of them could piertly ſaye. Our Myſtreſſe maketh hir huſbande a Cuccolde. The other. O what a ſhame is that. The thirde ſayd, it is true, it is true, it is naught. Theſe toyes had the ſeruant deuiſed to be reuenged of hir, for that he could not obteine his purpoſe, and bicauſe ſhe would not conſent to his wickedneſſe. Thus all the daye theſe bleſſed Parattes tampered on theſe verſes only, and ſang them ſtil as they were taught. And for that the tongue was ſtraunge, there was neuer none of the countrie coulde vnderſtande it. There came one daye to the houſe of this honeſt man, two Merchants, kinſefolks to his wife, which bicauſe they had trafficked *India* very well, they had the tongue perfitely. And being at the table, they talked of many things, and they fell at length into talke of Parattes. So that the good man of the houſe cauſed his men to bring his three Parattes to him, only to ſhowe them vnto his kinſemen. The little Parattes being made of, beganne to

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ſing their verſes, and to repeate it ſtill apace. Nowe thinke yee what thoughtes theſe Merchauntes had, hearinge them ſpeake ſo vile and ſlaunderous wordes. And thus looking one at another, turninge them to the Gentleman, they demanded of him: Sir know ye what theſe harlotrie Birdes doe ſpeake? No not I God knoweth, ſayde the Gentleman that ought them: but me thinketh it is a paſtime to heare them. Well, let it not miſlyke you to vnderſtand what they ſay; for it behoueth you to knowe it by any meanes. And ſo they tolde him all the ſtory of the Parattes. The Gentleman was all amazed and troubled in his minde to heare this expoſition. And then hee aſked them againe: but doe they ſing nothing elſe all daye but this, and ſtill in one ſonge? yea ſure ſince we came, no other tune nor ſonge had they but this. With that, very angry and woode as he coulde bee, he flewe on his wyfe, and woulde haue killed hir. But he was ſtayde by the Merchants, and his wife wiſely committing hir ſelfe vnto him, beſought hym diligently to inquire out the matter, and not to doe hir the wrong to beleeue thoſe fooliſhe Birdes: ſo he was forced to quiet himſelfe. Firſt he ſought to knowe and if the Parattes could ſay any other thing or no: and

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hee coulde not finde they coulde. Then the fault was layde vppon the ſeruante that had taught them. And calling for his man, hee came ſtreight with a Sparrowe hawke on his fiſt: who was no ſooner come before hys Myſtreſſe but ſhee ſayd vnto him. O wicked ſeruante thou, what haſt thou taught theſe Birdes to ſaye? Nothing aunſwered he. They ſpeake lyke beaſtes of vnderſtanding, what they ſee and knowe. Why then ſayth the huſband, and is it ſo as they ſpeake? Yea ſir, ſayde the naughtie ſeruaunt. With that the Sparrowe hawke on his fiſt beganne brokenlye to ſpeake: Beleeue them not maiſter, for they lie in their throtes euery one of them. Theſe wordes were no ſooner ſpoken, but the Merchantes (kinſefolkes to his wyfe) roſe vp and pulled out both the ſeruaunts eyes: and then to late he reſtored to his miſtreſſe hir good name agayne, which fell out to his vtter vndoing.

Beholde therefore ſayde the Moyle, ſee what hate reygneth in mens breſtes. O ſacred Prince, bee not offended with your good ſubiectes for ſyniſter information giuen you. Neither determine any thing that is to the hurt and ſhame of your neighbour, through the accuſations of the enimies of vertue. The Court doth willingly giue eare one to deſtroy another, if the iuſtice

of

of the Prince ſteppe not in betweene. And euery man that can preferre and exalt himſelfe (at leaſt as long as he hath meanes to doe it) careth not for the loſſe, hurt, or ſhame, of friend, kinſman or brother. For ſuch is the priuilege of auarice and ambition. Euery one that heard the Moyle (knowing his wickedneſſe) could not abyde any longe to heare him: and ſeeing his vnreyned arrogancie, the Lybbard ſtepped forth, and gaue euidence before the counſell of that hee had heard and knowen. The Woolfe followed alſo with true and euident tokens, and the Foxe with his owne ſubſcribed will confirmed his great treaſon. The Kinge gaue ſentence his ſkinne ſhoulde bee turned ouer hys eares, his carkas left for the Rauens, and his bones ſhould be burned for ſacrifice, done in memorie of the Bull and in teſtimonie of his innocencie: and to this was a worthie puniſhment for ſo vile a carkas, that had wrought ſuch miſchiefe.

We muſt all therefore indeuour, great and ſmall, high and lowe, to worke well, and to liue with puritie of minde, and an vpright conſcience. For the heauens, after long abſtinence and deferring of puniſhment, doe by determined iuſtice rayne vpon vs a double plague and correction,

rection, to thoſe that iuſtly deſerue it. But the iuſt and vertuous ſort they recompence alſo, with infinite benefites of lyfe, eſtate, commoditie, honor, and eſtimation.

Finis.

Here endeth the Treatiſe of the Royall Philoſophie of *Sendebar:* In which is layd open many infinite examples for the health and life of reaſonable men ſhadowed vnder tales and ſimilitudes of brute beaſtes without reaſon.

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1570.
Cum Priuelegio.

Faultes

FAULTES ESCAPED.

Folio	Page	Line	Faultes.	Correction.
4	1	9	debating with himfelfe	occupying with himfelfe.
12	1	12	of my Genitours etc	of my Progenitours, etc.
42	1	8	if thou wilt not be etc	if thou wilt not be called by, etc.
42	1	8	the goodyere ayleft, etc	the goodyere ayledft, etc.
42	1	12	fo bake.	fo drinke.
69	1	19	take hart of grace etc	take hart of graffe, etc.
76	1	11	wearied the Bull,	woried the Bull,
94	1	14	Preferuation their etc	preferuation of their, etc.

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